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J.N. Hostetter

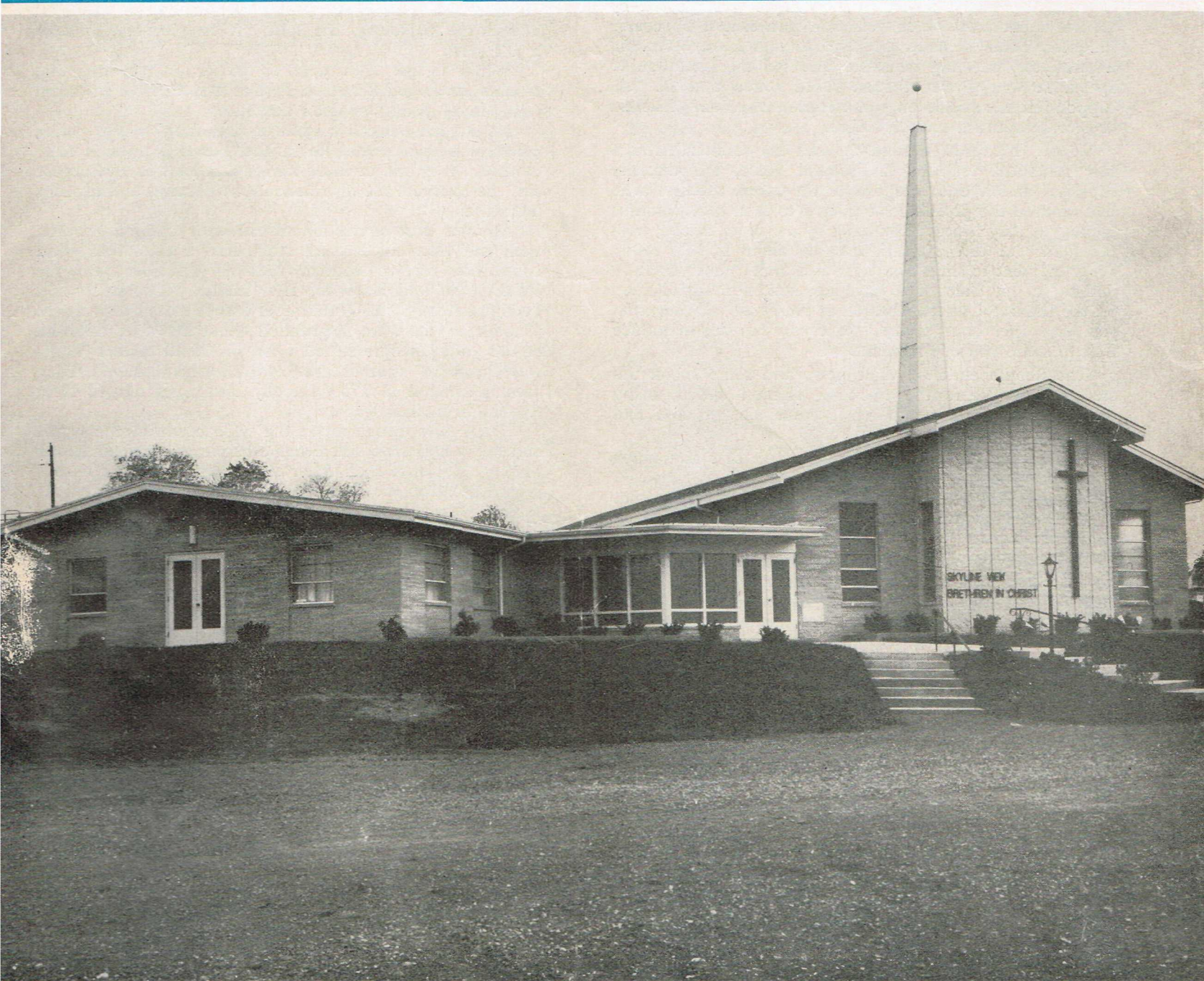
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Evangelical VISITOR

January 16, 1967



SKYLINE VIEW CHURCH, HARRISBURG, PENNA.

(See page thirteen)

Jonathan Edwards

James C. Hefly

THE TOWNSPEOPLE of Enfield, Conn., crowded into their meeting house on a sizzling July day in 1735. They had not as yet felt the heat of New England revival fires that were flickering around their island of godlessness, but they were curious about the revival leader, Jonathan Edwards, the Congregational pastor from Northampton, Mass.

As the preacher entered the room he was greeted by an irreverent buzz of conversation punctuated by coarse laughter. Some smirked openly. He had been attending a presbytery meeting when he received the invitation to speak. It was given at such short notice that he had dipped into his saddle bags and chosen a sermon preached at Northampton a month before.

It was Edwards' custom to read his sermon. After a few sentences read in his solemn voice, the disorder subsided and a calm crept over the room. Hearers who had mocked the preacher sat riveted to their seats, mouths gaping, as they heard: "You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe and burn it asunder; and you have nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do, to induce God to spare you one moment."

The people clutched their pews and some shook uncontrollably. Before the two-hour sermon ended, many were sobbing with such intensity that the preacher had to request silence to be heard.

The people of Enfield turned to God that day much as had the young and old, the poor and rich, of Edwards' hometown. They were caught up in a surge of revival that swept from New England south to the other colonies in following years.

In his youth he had several deep spiritual experiences. An outstanding one is traceable to his reading of I Timothy 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

He wrote: "There came into my soul a sense of the glory of the Divine Being different from anything I had ever experienced before. I went to pray to God that I might enjoy Him, and prayed with a new sort of affection."

At 13, he entered the Collegiate School of Connecticut, later renamed Yale, with a reading knowledge of Greek, Hebrew, and Latin.

His self-discipline and study was somewhat interrupted by the love bug. He fell hard for Sarah Pierrepont, the daughter of one of Yale's founders. When he was 24, the

Congregational Church of Northampton, Mass., the most prosperous inland community of the state, called him to assist his grandfather Solomon Stoddard in the pastorate. Six months later he rode to New Haven to marry 17-year-old Sarah.

When his grandfather died in 1792, Jonathan assumed the duties of the pastorate. Twice a day he prayed in private. Thirteen hours daily were spent in study. He exercised by walking, chopping wood, or riding horseback, meditating at the same time.

While rearing 12 children, Sarah sidetracked idlers who would interrupt her husband's study, nursed him when he was sick, watched his diet; and judiciously ran the household affairs. "She never had to shout at the children," an observer remembers. After Whitefield, a bachelor, visited the parsonage, he said: "A sweeter couple have I not seen."

While in his 24th year as pastor at Northampton, trouble enveloped Edwards. Part of it arose from his blunt criticism of young people's activities.

He singled out the custom of "bundling" where young courting people would lie in bed bundled up and fully clothed. "It is one of those things that lead to and expose sin," he charged. He also denounced dancing and obscene literature.

Another firm conviction of Edwards clashed head-on with the views of leading members. "I cannot in good conscience receive another half-way member into the church," he told his wife. The "Halfway Covenant" had been practiced by his grandfather except that of conversion.

Several who were disgruntled about Edwards' criticism of the young people seized upon his stand on the "Halfway Covenant" as an excuse to work for his dismissal. They accomplished it in 1750, thereby dismissing one of New England's greatest leaders.

"I am now thrown upon the wide ocean of the world and know not what will become of me and my numerous family," Edwards said. After six unhappy months he accepted a call to the church at the Indian village of Stockbridge, Mass., where he became pastor for the small colony of settlers and missionary-teacher for illiterate Indians.

For eight years the best educated man in the colonies ministered for a salary too low to feed his family.

In 1757 the trustees of the College of New Jersey, known today as Princeton, elected him president. He was installed the following year.

At this time an epidemic of small-pox was raging on the campus. Edwards was inoculated, but complications came and provoked a fatal illness.

Edwards had served as college president only two months. He died at the height of his career. Yet his testimony was not finished. Standing like a spiritual giant, his life and influence had helped to mold the progress of the colonies, and his recorded experiences and written works have formed a great spiritual heritage for the dynamic young nation.

adapted by J.N.H.

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Volunteers for Conflict

G. C. Weiss

THE SONG OF TRIUMPH sung by Deborah and Barak after their God-given victory over Sisera and the Canaanite army is a unique portion of Old Testament Scripture, rich in expression and pregnant with meaning. The song in Judges 5 relates to the account of the battle in chapter 4.

This song voices adoration and praise to God for the mighty victory He had given His people. It also contains appraisals of the parts the various people played in the battle—both favorable and unfavorable—and these are what we shall note principally.

There had been a time of great oppression on the part of the people of Israel by the Canaanites. We are told, "the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor" (4:2). And we read that the children of Israel "cried unto the Lord: for he (Jabin) had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel" (v. 3). In that oppressive hour the victory and deliverance were brought to them in a most unusual way by the mighty hand of God.

Two unusual things should be noted about the victory: first, it came through a woman as the leader—it was Deborah who led Israel to battle against Sisera; secondly, the people of Israel at this time were extremely disunited, unprepared, fearful and cowardly. The whole story and the song of victory which celebrated it, have in my estimation many provocative missionary lessons.

Willing Volunteers

A great missionary lesson is to be observed in the willing volunteers referred to in verses 9 and 2: "My heart is toward the governors of Israel, that offered themselves willingly among the people." "Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves."

Deborah, the leader of the campaign, of course, could not fight the battle by herself. She called on Barak to recruit men from the tribes of Israel according to God's command (4:6). Among the various responses he got, not all of which were favorable, there were among the people of all classes and ranks, those who offered themselves willingly.

"My heart is toward the governors of Israel, that offered themselves willingly among the people," implies that many did not volunteer willingly. Some of them were unwilling to go. Some, like Barak himself, were afraid to face the armies of Sisera. They were restrained by fear.

Others were just unconcerned. Even though the people of Israel were under the heel of a Canaanitish king and of a heathen army, some among them were completely

unconcerned about the circumstances. They accepted the status quo as being inevitable, as if to say, "So what? We will just have to accept it and make the best of it."

Still others were selfishly complacent: "Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches" (v. 17). Here we see that the bulk of three entire tribes—Gilead, Dan and Asher—remained selfishly complacent. They were in business: some were fishermen and simply remained with their ships. Some stayed on their farms east of the Jordan River, also complacent in their selfishness. Some of them were preoccupied with other private material interests. All this is implied in verse 16, addressed principally to the tribe of Reuben: "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?" They were occupied with raising sheep and continuing with their farming as though there were no national crises at all. In other words, they stuck to their own selfish interests. They were comfortable and quiet in their homes and communities, and preoccupied with immediate and temporal interests. The bleating of their own sheep was the charming sound to their ears, and their boats and nets were the sights that enchanted their eyes. Fishing and farming! What could be better or more reassuring?

Here we see some cardinal missionary lessons. Some Christians, often even men, are afraid to go out to foreign fields and face the forces of heathenism. Sheer fear of what they may have to face causes them to hold back and stay at home. Others are simply unconcerned. They accept the status quo of the world and assume the attitude: "Well, there is nothing that we can do about it. Heathenism is on the increase and pagan powers are so strong in these lands, we can't do anything to change the situation." So they simply acquiesce and submit to the status quo. When William Carey first felt the call of God to go to India 170 years ago, his own Christian brethren remonstrated with him, and said, "When God gets ready to convert the heathen, He will do it without your help or mine." They accepted the status quo of the heathen world.

Many selfish complacent Christians say, "I am going to take care of number one; I have to look after myself. I cannot involve myself with heathen people in other lands. Charity begins at home, you know." While it is true that charity does begin at home, charity cannot stay at home. When charity ends at home, it is no longer charity; it becomes selfishness. Many Christian people are preoccupied with the things of the world. They listen to the bleating of the sheep, and their ears are deaf to the bugle call of God. Even some young people who once volunteered to go as missionaries have afterwards fallen snare to the bleating of the sheep and the lure of material things.

But even though many of the people were unwilling, for one reason or another, to go out to battle against the oppressive heathen powers, verses 2 and 9 indicate that certain ones unhesitatingly and willingly responded to the call of God and faced the challenge of the oppressive situation. Their faith triumphed over their fears. Foreign missionaries have always had to be people of faith—men and women who were willing to go out with true trust that God would give them victory. Missionary history is largely an account of the triumph of people who trusted God to overcome the forces of darkness.

Missionaries must be men and women of faith. Faith will triumph over fears. Thank God for those in the Christian church who will not surrender to the status quo of the world situation. In Israel there were some like that

The writer is Missionary minister on the Back-to-the-Bible Broadcast, Lincoln, Nebraska.

who recognized that it was not God's will and purpose that His people should be under the domination of heathen forces, and they determined to go and do something about it. They were more concerned about God's purposes than they were about their own personal interests. They were more concerned about future generations than they were about the monetary situation. They were more concerned about spiritual welfare than temporary expedience. They recognized that the very glory of God was at stake and that His sacred plan and purpose for His people hung in the balance.

This is true in notable instances to this very day. Thank God for those whose faith triumphs over their fears. Thank God for those who will not surrender to the status quo and say, "Nothing can be done." Thank God for those who are more concerned about His purposes in the earth than they are about their personal interests. Thank God for those who are more concerned about their fellow-creatures than about themselves, and who are more concerned about future generations than present considerations. Genuine missionaries are people who recognize that the plan and purpose of God in the world and in human lives must be supreme and preeminent. Real missionaries are volunteers who recognize God's will and plan; who refuse to accept the status quo; who have a true sense of values; who say, "Here am I, Lord, send me." Many more such men and women are needed in the world today than seem to be available.

Submissive Volunteers

Special comment should be made on the fact that Deborah's song voiced explicit appreciation to certain leaders and officials of her people: "My heart is toward the governors of Israel, that offered themselves willingly among the people . . . ye that ride on white asses, ye that sit in judgment" (vv. 9, 10). The governors were especially cited, "My heart is toward the governors," that is, "My heart goes out in esteem toward these governors," literally, "My heart is attached to the governors." These were rulers of the people, senators, judges, princes, higher-ups. But they took their place in the ranks among the other men in the army. They stepped down from their places of position and authority and "joined the ranks" of the sons of Naphtali and Zebulun. This manifested humility, sacrifice and devotion to the cause of God. They voluntarily gave up position, power, reputation and comfort. Thank God for all who have done this.

A couple of centuries ago, Count von Zinzendorf, a very wealthy European nobleman, gave up everything he possessed to God and devoted himself to missionary work to bring Christ to the heathen.

William Borden of Yale, half a century ago, though he belonged to a wealthy family and was heir to a multi-million-dollar fortune, turned his back upon his wealth and set his face toward China as a missionary to work among the Moslems.

C. T. Studd of Great Britain, a wealthy man of recent time, gave up all of his wealth and a position of fame in order to go out as a missionary. Ah yes, thank God for men who are willing to give up wealth, position, power and comfort in order that they might extend the power of the gospel of Christ against the forces of heathenism around the world!

Missionary work demands the surrender of everything a man is and has. Missionary work represents sacrifice, surrender, self-denial. It demands of men and of women a positive "No" to self, and "Yes" to human need and to

the divine will. And as the heart of Deborah was "toward" those governors of Israel who did just that, just so is the great heart of God toward comparable men and women still. The heart of the Lord is "attached" to such people. He esteems men who will give up position and power and influence for the sake of the gospel.

These great men in Israel never regretted the fact that they stepped down. So it has been with a great host of missionaries. They have had a sense of divine well-pleasing in their lives—that they had pleased God, whom they loved and whom they served. They have had a sense of living for a divine purpose. They have also had the deep sense and satisfaction of achieving mighty spiritual victories just as God gave great victory to Israel in that ancient day. They willingly offered themselves, and they joyfully triumphed in the plan and cause of God.

Young man, young woman, who know Christ as your Saviour, are you willing to turn your back upon all else—position, wealth, fame, reputation, personal desires, and willingly offer yourself to God as a missionary? Consider afresh the plea of the Apostle Paul in Romans: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (12:1,2).

The Standard, Chicago, Illinois. Used by permission.

EMPHASIS MISSIONS

Mel Larson

Two boys aged about eight began to push white buttons high up on the wall of the crowded foyer of First Covenant Church, Minneapolis, Minnesota. As they did so, lights flashed on one by one on the huge five-by-twelve-foot world map dominating one wall.

Above each white button was the picture of a missionary or missionary couple serving in that area. A button was pressed under the picture of Mr. and Mrs. Oliver Trebilco, for example, and a light glowed in Viet Nam.

Had they kept on, those two lads could have lit lights representing 46 individuals or missionary couples, for this missions-minded church in the heart of downtown Minneapolis sends forth the Gospel day and night through its many missionaries.

First Covenant is the 1400-member fellowship served for 20 years by Dr. Paul S. Rees, now vice president at large of World Vision, Inc., and editor of World Vision Magazine. Its senior minister is the Rev. Paul P. Fryhling.

In 1964 the congregation pledged \$115,500 for missionary efforts. Actual expenditures went beyond \$129,000. Twenty-five years ago the missionary budget was \$11,489. As Pastor Fryhling explained, "Missions always have played an important part in the Covenant Church. However, it was under the ministry of Dr. Rees that a definite escalation took place."

A New Missionary Each Year

One of First Covenant's long-range goals has been to send out one new missionary each year. How has it

worked? In the last seven years 14 have been sent out. Included among these are two doctor brothers from the congregation—Dr. Wallace Swanson, with HCJB in Shell Mera, Ecuador, and Dr. Douglas Swanson, with Wycliffe in Peru.

First Covenant's missionary chairman is George Page who is just completing his third term in that capacity.

A large poster dotted with pictures of missionaries supported by the Sunday school dominates one corner of the educational unit. "The main way our congregation keeps up a growing missionary interest," Pastor Fryhling says, "is by praying for and sending forth its own members to the fields."

Two missionary conferences are held every year. In the fall, there is a cooperative effort with other Covenant churches in the area. Faith pledges are made at this time. The spring conference is a one-church effort, with missionaries on furlough as main speakers.

No morning worship service at First Covenant is complete without "Missionary Moments." At this time Pastor Fryhling brings a fresh-from-the-field report, usually from one of the church's missionaries. One morning recently a report was presented "live" by Mrs. Trebilco on furlough from Viet Nam.

"What makes our missionary thrust so successful," Fryhling says, "is the steady growth and the high level of personal interest by our people."

A twelve-person missionary committee supervises the church's wide missionary interest. All missionaries are feted at hail or farewell services, so that First Covenant is a place humming with activity.

Missionaries on furlough residing in Minneapolis are used as substitute teachers in Sunday school, and in mid-week services, youth groups, etc. The church bulletin each Sunday lists "Missionaries of the Week" as prayer targets.

Thirty-six per cent of the church budget goes to missions. Many missionaries serve under the Covenant board. The church also has missionaries under eight other boards or societies.

After he had served First Covenant for five years the congregation sent its pastor around the world on a missionary trip. Now Fryhling takes advantage of every opportunity he can to stress world evangelism.

The lighted cross atop the First Covenant spire can be seen for a long distance in the city of Minneapolis, but the people now forming the membership of this 92-year-old congregation also are "sending the light" into many dark parts of this needy globe.

World Vision Magazine. Selected by Arthur Climenhaga.

* * *

The story of the Garden of Eden is awfully up to date. Many have missed its point by asking fruitless questions. "Where is it?" they inquire, little realizing that the Genesis story is more concerned with *why* the Garden of Eden? We are not sent on a ridiculous search for places, but back to an intensified look at persons, back to ourselves eventually, to you and me . . . Unless there is a radical change deep at the center of what we are, we will always succeed in reducing Eden to utter shambles.

Elam Davies in *This Side of Eden*
(Fleming H. Revell Company)

Rhodesia — 1966

Rhodesia celebrated one year of Independence, November 11th.

Rhodesia has been featured in the news very often during this year but what effect has Independence had upon us who live here in this country? I will try to evaluate the whole situation; but as I set forth the various ideas, one must bear in mind that I listen to Rhodesia radio, see Rhodesian papers and read *Time* magazine to get the U.S.A. view, so what I say may be somewhat biased.

HISTORY—White people settling in Rhodesia over a period of one and two generations worked hard, produced good farms, business and industries and they were proud of their results. It is true African labor was used.

In the last number of years, the big problem in this continent has been the racial problem and so that is the problem which confronts Rhodesia today. Whites say that Blacks cannot yet take over the government. Blacks say, "We are more advanced than Zambia, Kenya, Congo, etc.; let us learn!" Learning to run and operate industries, economy and government in any country is a complex thing. It takes teaching and time. Blacks say, "We want to try."

One year ago many whites thought that a slow but steady transition could and should be made to African advancement and eventually Black government be made. The Africans were expecting this to come to pass. Then with U.D.I. and British and world reaction, the Whites are now 99% behind Smith. The Blacks are 99% opposed to Smith but both sides being aware at this stage that whichever government comes next will be worse than the present one, the Blacks have generally accepted the Smith government. As one of the teachers here has said, "Race relations and harmony have been set back by about one generation."

FUTURE—Independence and Smith are here to stay. Black Africa will not be able to do anything about it. This will be like the Arab/Jewish states. The Arabs do not accept, recognize, or trade with Israel; but Israel continues to exist, to trade with others, and is progressing. This I think will be the final result in Rhodesia. Rhodesia will be driven closer to South Africa in trade and in policy, but will not unite with South Africa.

PRESENT—As an industrial country Rhodesia must trade to live. She exported to countries north many manufactured goods—cloth, furniture, radios, assembled motor cars, etc. With the sanctions came a cutback on foreign currency coming into the country. The government put into force strong restrictions as to what could be imported in order to save this foreign currency. Unnecessary things—cold cereals, candy, etc.—were practically unimportable. Vital goods were given priority. Many Rhodesian companies produced and manufactured their own things. There are very few needs that cannot be filled in Rhodesia. True, some of the Rhodesian shoes are not so good as the English ones, and other manufactured products are not perfect; but practically everything essential for comfortable living can be gotten in Rhodesia.

MISSION—Due to break-off of diplomatic relations with U.S.A. we have been having difficulty in getting personnel into Rhodesia. I-W boys' working in Rhodesia is, perhaps, a thing of the past. The government says, "Why not train Africans for this work?" If U.S.A. would recognize Rhodesia, then this would no doubt be changed.

CONCLUSION: The troubles and problems which I see here in Rhodesia do not have a political solution. Only love—Christian love—will work.

Robert T. Mann

Trends and Developments in African Education

RHODESIA

Education continues to hold a strong position in the life of the Brethren in Christ Church in Rhodesia. As a denomination we obviously have an obligation to do our best to produce a satisfactory educational programme for our constituency.

At the moment the Rhodesian Government is planning to reduce primary education to a 7-year course—to be made available for all by the end of 1969. Beginning in 1967 the term *grades* will be used instead of *standards*.

Our society will be required to reduce its primary teaching staff by approximately 40 at the beginning of 1967. These reductions will be among untrained and married women teachers. By an adjustment of time-tables, several classes will be taken by one teacher where possible. Scripture very likely will be taught in enlarged groups.

Enrollments in our schools approximate 15,500.



Along with the three "R's," our schools emphasize Christian teaching, music, arts and crafts, toward the culture of the whole man. Without our schools we cannot imagine that we could have the vigorous church life now prevailing under African leadership. Here African leaders' wives, trained in our schools, are giving a special number in song at the General Conference at Wanezi.

Application was made for a new Form I (high school freshman) at Wanezi and a new Form III at Matopo to open in 1967. Because of reduction in Ministry planning, it now appears very doubtful that either of these classes will materialize.

During the year much thought has gone into secondary and teacher training schools' having African Principals in 1967. In the midst of the school year, instructions were received that the teacher training staff would have to be reduced.

In April the Ministry announced a cut in boarding grants to secondary schools . . . [which] amounts to a considerable loss of revenue. Increasing costs and improved amenities, plus this cut in school aid, will necessitate an increase in school fees in January 1967 . . .

The Beit Trustees' grant to Wanezi Secondary for the dining room and science building has been much ap-



Naka Gordon (Mrs. Paul Bunu)—Home Economics teacher—and Edith Miller inspecting fibrework of Mtshabezi pupils. For thirty years Naka Gordon as a fine homemaker and teacher has been influencing young people and children for Christ and the Church.

preciated. The dining room is now completed and we anticipate that the science building will be under roof by the end of the year.

Teacher Training continues to serve a very important part in the education program.

The Bulawayo Teachers College is scheduled to open in January 1968 . . . It is most essential that evangelical groups soon clarify their thinking and make application for such a college.

ZAMBIA

The Ministry of Education has carried out its Transitional Development Plan which called for vast expansion on the primary school level. For Brethren in Christ schools, this meant an increase in enrollment from 5,193 to 6,036 children.

To accommodate these new openings the Ministry granted substantial funds for the building of a staff house and classrooms for each of the new openings.

The past year has also seen some changes in the managerial organization of the primary schools. Mr. Frey Mweetwa and Mr. Amon Mweetwa were appointed and approved as Managers of Schools and have taken on the full managerial responsibilities of the 43 primary schools in Zambia.

The Ministry of Education has recently released limited information on its Four Year Development Plan. This will mean for Brethren in Christ schools continued growth and expansion. We have in view for January of 1967 four new schools and the upgrading of six lower primary one-teacher schools. And more in January, 1968. Opportunities are before us for wider ministry in the primary schools.

We find ourselves now one of only three churches continuing to manage primary schools in the Southern Province, and by 1968 we may be the only Protestant agency doing so. This fact naturally leads us to question how long we should continue as a managing agency. Two things may be said: (a) that there seems to be no move by the Ministry to take over the schools, and (b) that the sentiment of the church and its leaders favours our continued managing of these schools.

On the *secondary* level the Ministry is also scheduling considerable development. It is hoped that Macha will be approved as a permanent site for a secondary school to

open in 1967 and Sikalonga to be approved to open a secondary co-ed school sometime thereafter.

The Choma Secondary School (enrollment: 318) is nearing completion of its building programme. Expansion on the secondary level will involve the recruiting of a large number of trained staff. The challenge is for national staff to train and commit their services to the church in these teaching positions.

Rev. H. Frank Kipe began duties as Principal of the David Livingstone Teacher Training College in July. This is a Christian Council institution with an enrollment of about 225 resident teachers in training.

GENERAL

In conclusion it must be remembered that beyond all of the problems we face in our educational programme there is a vast mountain of good being done among the young people of our church . . . Our responsibility as Christian teachers, church leaders, and missionaries is to demonstrate the power of the Lord Jesus Christ. One of the best ways this can be done is through the intimate personal contact on a daily level in the classroom. Being involved in Christian education is not wrong . . . let us reassess our programme . . . *The Lord has laid before us vast opportunities for service and spiritual influence.*

Report of the Education Administrative Committee to General Conference (Wanezi Mission)

Opportunities — in Educational Administration

My office has received literally hundreds of personal problems. They come in person, by letter, and by phone, from students and teachers. They concern further education and training, employment, family problems, discouragements, injustices, demotion, disciplinary charges, personality conflicts, undesirable appointments, examination failures, transportation, financial and spiritual problems and many more. Every one is an "open door" to show the love of Christ and the power of the Gospel message along with advice and counsel or the correct application form. We have not always been successful, but what an opportunity!

If we cannot be soul-winners under these circumstances, we won't be much good anywhere else.

Frank Kipe in Missions Handbook

Note: A new step in our missions program in 1967—African principals will head schools on our three large mission stations in Rhodesia, as follows: J. D. Ndhlovu, Matopo; Leslie Kumalo, Mtshabezi; and Iddo Kumalo, Wanezi. Mr. Ndhlovu will be remembered by many who met him during his stay in the United States as a student at Indiana University, where he earned his Master's degree. The two Mr. Kumalos, also degreed men, are sons of the Rev. M. Kumalo.

"Do pray for these young men," writes Mary Brechbill, "that their lives might be a power for God and that they might be used of God to lead their people deeper in their Christian experience."

BCM Office

On Furlough in Canada

Since reporting the homecoming of the Bundys, Nancy Kreider, and Erma Lehman for the January 2 VISITOR, we have learned that Miriam Heise's furlough plans to visit her sister, Mrs. Harvey Sider, in India, have m'scurred as she was not able to secure plane bookings from Lusaka on. She therefore changed plans and arrived home December 18.

January 16, 1967



New chapel being dedicated at Macha.

In foreground an unknown who represents many such who are helped here.

Chapel at Macha Mission Hospital Dedicated

Approximately 400 people attended the Service of Dedication for the Chapel at Macha Mission Hospital, held on Sunday, the 14th August—also the day on which the 60th anniversary of the founding of the Mission was observed (Actual date on which site was occupied: August 17, 1906).

The Rev. Sampson Mudenda preached the sermon in the new Chapel and Bishop Musser led in the dedication rites. Afterwards in the worship service in the Mission church, Chief Macha, Evangelist Mizinga, and others spoke.

The Chapel will greatly facilitate the conducting of Gospel services with both inpatients and outpatients, such a service being part of the daily round at our mission hospitals. This Chapel, first of its kind at the 114-bed hospital, was erected with memorial funds given by family, relatives and friends of the late Rev. Elmer S. Eyer, who served as Superintendent of Macha Mission for a number of years.

Returning — in January

—to Zambia, Miss Dorothy Gish. Travel plans and field assignment not yet designated.



—by air, New York to Bulawayo, Rhodesia, Jan. 16-18: Rev. and Mrs. Ira M. Stern. Brother Stern continues on as Field Chairman.

The Sterns will again be in charge of Youngways Hostel.





—by air, New York to Calcutta, India, Jan. 16-21: Miss Esther G. Book (left) to Saharsa Mission to resume duties as Headmistress of the Saharsa Mission School; and Miss Leora G. Yoder (right) to resume duties on Madhipura Mission Hospital staff.



—to Rhodesia, Rev. and Mrs. Albert R. Harvey, Ruth, E. Rhonda, Eric, and Paul.

From Australia

The Albert Harveys write that when their children (after itinerating with parents in America) first went to school in Australia they were easily distinguished by their definite "American" accent.

Brother Harvey has been attending lectures every morning at the Sydney Missionary and Bible College, enjoying such subjects as Doctrine of Eschatology, Christian Missions, and various Bible book studies.

They expect to arrive back in Rhodesia on the 23rd January. Brother Harvey has been appointed Farm Manager at Mtshabezi Mission, one of the new posts arising out of the recent separation of School and Farm units on our three large Rhodesian stations. Before proceeding to Mtshabezi, however, the Harveys will spend about two months in language study in the Gwaai, while living at Phumula Mission. BWM Office

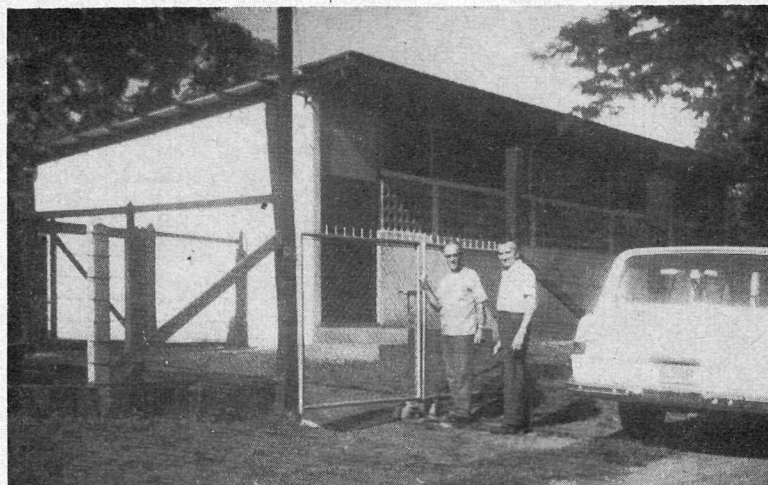
In the New Center — Nicaragua

Nicaragua: "We have started a Wednesday evening prayer meeting and have been having girls' and boys' clubs on Saturday afternoon—two more before Christmas and then we will decide from there on about continuing.

"As to our building, there are still plenty of small jobs to be done, but we can use it without any inconvenience.

"We surely did appreciate all the help that Adin [Mumma] gave us, though we had not had sufficient time ahead of his coming to plan our program to work with him, as we had a weekend series of meetings and a Saturday taken up with a CWS meeting."

H. Wolgemuths



Howard and visitor Adin Mumma at the gate in front of new building. Purpose of the fence is to guide children to church instead of having them run all over the lot.



A few of the Saturday afternoon club members who made things for Christmas.



Our young "Timothy" with Marta, the Sunday School teacher, and Argentina Rocha. Benjamin Cortez has helped us faithfully for months. He plays the guitar, sings, and gives the Sunday morning messages.

For National Leadership in the Church

"That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:17

"For you must teach others the things which you and many witnesses have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them on to others."

Living Letters, II Tim. 2:2

"Tell us about what you are doing to train nationals for the work of the Church." This is what we asked the bishops in Africa and the General Superintendents in India and Japan to do for this issue of LOOK.

With one accord their replies emphasize the training of nationals as a matter of top priority.

Not the training of just a few top leaders! The "untapped potential of the unpaid laity" is the object of much prayerful counsel, of conferences for young and old, of much Bible School work.

Presented in this LOOK

—that you may know how the foundation is being laid and that Churches are being built solidly upon it (I Cor. 3:10).

—that you, being informed, may be inspired to give, go or send, and PRAY.

Brethren in Christ MISSIONS
Box 149, Elizabethtown, Pa. 17022

LOOK

Person to Person and Small Group

Leadership Training

John W. Graybill, TOKYO

IN OUR SHORT three years of witnessing here in Tokyo, we have seen the Lord bless His Word with disciples; and, in turn, these disciples are now in the process of trying to win others to the Lord Jesus.

How do we in our cell evangelism approach here in Tokyo train national Christians to win and witness to their own people?

In *winning disciples* we have found man-to-man witnessing the most effective method. We believe the man-to-man basis is also best in *training converts* to become active, aggressive workers and witnesses.



How does this man-to-man training operate?

In every cell we aim to have a national group leader. He is responsible for the Bible studies, the scheduling, the inviting and the follow-up for that particular group. For training or counseling he may come to our home. The leader of our Saturday night group, for example, comes to our place every week for special help. If for some reason he cannot come, he sends his wife and she relays to the husband what she and the missionary studied, with any decisions or conclusions we may have found. This kind of training takes much of the missionary's time, but it pays good dividends in the end. The national can evangelize better than the foreigner, once he has the vision, the passion, and the know-how.

And get your laymen busy for the Lord! Rather than giving over everything to the local pastor, cell evangelism gets the laymen involved. At present we have five laymen



who are able to give simple, sound, worthwhile Bible studies to their people. Others who are younger in the faith act as the meeting leader or cell chairman. Those who are just new Christians, or perhaps not even saved, go out and bring in their friends and neighbors. Others just open up their homes for the meeting but this person too feels himself an active member of our group.

Gradually shift emphasis from Christian fellowship to evangelism. When this begins to take place, one will see seekers multiplied, decisions forthcoming, and a permanent Christian witness mushrooming in a community.

Small Group Training Also Has A Place

To teach every Christian worker on an individual basis would be a full-time job and one still would not get the work done. In our Tokyo work, we do therefore have small group training centers.

(1) A local pastor from another church fellowship comes to our cells one night a month and gives our people good Bible training in personal witnessing, leading people to the Lord "in the Japanese way," and in follow-up of new converts. (See Picture 1. He's obviously holding their interest!) It is almost impossible for a foreign missionary to give this type of practical training successfully.

(2) We have also invited a seminary professor to lecture one night a week, for three months at a time, to the more mature Christians. This is a course strictly on the higher level of Biblical teaching. Our purpose is to make every Christian a soul-winner. Of course, if a great evangelist or pastor should arise out of our ranks, we would rejoice; but we are not making this possibility our aim. We do respect the Japanese emphasis upon professional training, however. (See Picture 2. Several members of class are hidden from view.)

In the Sunday School, we have been blessed with a professionally trained public school teacher to serve as our acting principal. She has complete charge of the teaching and training of the teachers. We have also sent some of the teachers to the Tokyo Child Evangelism training seminars.

In Conclusion . . .

The missionary working on a person-to-person basis, the local pastor coming monthly for small group training, and the professional teacher for a semester at a time on the seminary level—these three working together with prayer and dependence upon the Lord Himself, provide balance and thrust to our training program. ►

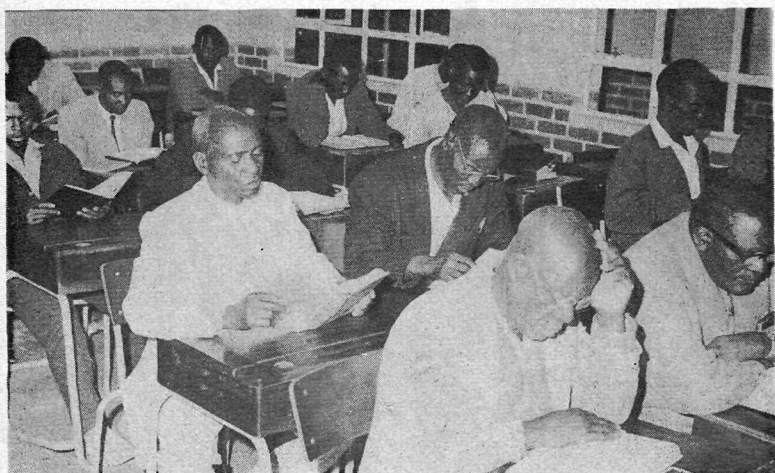
Teaching Them To Observe All Things

J. Earl Musser, ZAMBIA

AN ESSENTIAL TASK of the church—training its people! The scope of this training should include the youth who probes the realities of life, seeking to find the best it can offer him, and the older man who still feels the call to serve and desires training for the task.

With this range in view many conferences of various types were conducted in 1966 in Zambia, and more are planned for the new year. Here is a glimpse of what is being done:

Pastors' Course: Our greatest need, we feel, is for trained leaders in the local congregation—farmers, teachers, and so on, who have families and who cannot attend a full year's Bible course. The answer? The two-week Bible course held each August, taught here in Choma by members of the Wanezi Bible Institute staff, and attended



Bible study, August, 1966. Classes for the two-weeks course were held in Choma Secondary classrooms.

enthusiastically by about 20 men—pastors, deacons, evangelists and laymen. We want them to come back for more each year; many have been doing so.

Evangelists' Retreat: Held just prior to the evangelists' leaving for their three month schedules in evangelistic meetings, this Retreat offers time for questions and discussions of best ways to visit, preach, and contact the unsaved. Purpose and zeal are strengthened by inspirational talks and intercessory prayer together. Eleven men attended this year; afterwards they went out and preached the Word at 45 preaching assignments—some in new and unreached areas.

Home and Family Conferences: Keen interest and good response mark these meetings which feature both separate and combined sessions for women and men. Even non-believers are interested in finding out the secrets of pleasant village life, and we are pleased to present God's plan for their lives and for their homes. Six of these conferences were held this year; more are planned for the coming year.



Women's Conference group, with Lois Musser and Esther Mann.

Conferences for Women: "What do you do when your husband forces you to make beer?" "How can I cause my husband to like me better and to really love me?" Over 50 women, at this year's weekend Conference at Macha, were taught concerning the art of good home relations, village management, family togetherness, and their role in the life of the local church. They enjoyed the cooking demonstrations, samples, and cooking recipes they received, too!

Leadership Retreats: This annual Rhodesia-Zambia affair is for our eight African ministers and their wives. The Bishops and Bible School principal and their wives join them in a three-day fellowship and consultation during the Christmas holidays. Frank and helpful discussions follow presentations of papers on various problems or areas of concern in church administration.

Youth Conferences: We're just getting started but have had enough to know the tremendous interest there is in youth gatherings, and their potential for enrolling these young and precious lives to serve Christ and the Church. A newly organized regional Youth Committee is now planning for such conferences in each area, and a lively program during the regional conference in April.

Sunday School Conventions: Three are planned for January for teachers and superintendents. Another training opportunity!

Bible School in Zambia: Perhaps our greatest need in training is that of a Zambia-based Bible School for our potential leaders. In the past we sent 3 to 5 young men

Making flannelgraph boards in Evangelism Class, Choma Secondary School. Miss Kettering, teacher. Education and Evangelism can aid one another!



Evangelical Visitor

each year to the School at Wanezi (Rhodesia). This year, due to problems between our countries, we were unable to send any. Following discussion of this problem by the Church Executive Committee, the latter presented a strong plea for a school in Zambia, suggesting that Sikalongo Mission, with some unoccupied classrooms and dorms, might be a suitable place to start.

This has been approved, and we have permission to start when staff becomes available for doing so. Please pray that the Lord will provide this school for 1967. A Bible School in Zambia will be a great event for the Church here, and they are eagerly awaiting the opening day. Pray, too, that the Lord will call those who should enter. Zambia is a land of opportunity for a young person in these days. ►

Training — At the Bible Institute

Sent in by Alvin J. Book, RHODESIA

UNDER THE STRONG conviction that the Bible Institute should have a curriculum to fit the needs of *all* who feel called of God to prepare themselves to serve the church, we have been offering three 2-year courses in Bible and service training: (1) Advanced English Course—post secondary or teacher training, (2) Intermediate English Course—post Standard 6 (or Eighth Grade), and (3) an Ndebele Course.



Macha girls being instructed by Edith Miller, as they prepare to visit villages.



On the job! Macha Hospital Evangelist, Joshua Mwetwa, instructing in The Way.

In the near future we plan to offer another Ndebele course for those who find reading and writing difficult. Also, the Intermediate English and the Ndebele Courses will be increased to three years. To accommodate teachers and other Christian workers employed during the day, we are planning night classes.

GOSPEL TEAM activities (*Friday afternoons and Sundays*) for practical work: Friday afternoons, two groups of students go to villages two to four miles from the Mission for prayers and personal witnessing. Another group stays here at the Mission for hospital evangelization. On Sundays we have three preach-appointments, with Sunday Schools, in areas isolated from other places of worship. During the week we pray, prepare, and practice for these weekend services.

The Bible Institute year has always been two weeks shorter than that of other schools. For those two weeks we are now planning to develop a program of Vacation Bible Schools, village visiting in more isolated areas, helpers to pastors and church leaders, and colporteurs.

When the Bible Institute moves to Bulawayo, there will be unlimited opportunity for witnessing: visiting hos-



Arriving at Sikalongo for Youth Conference—teacher and group from Siazwela in the Zambezi Valley.

pitals and clinics, prisons, homes for juvenile delinquents, holding branch Sunday Schools, Released Time Bible Teaching in government schools for advanced students, tract distribution at public places such as bus stops, street meetings, and house to house evangelism.

As Nehemiah of old said, "We are in a great work." Share with us by putting the Bible Institute on your daily prayer list.

—Bible Institute Staff

Helping the Evangelists

THE EVANGELISM TEAM seeks to give encouragement and guidance to the regular evangelists. Prayer, village visitation, Bible study and counselling are part of the program. It was heartening during the evangelism season to see the hunger for more of God's Word in some of these very men who were ministering to others.

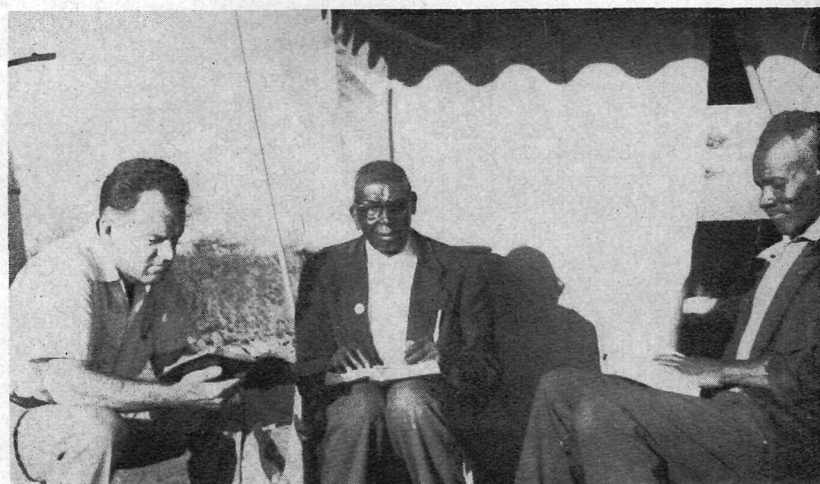
At the start of the season a retreat was held at the Mpopoma Church. Our Bishop and the Overseers participated in a program of prayer and discussions, planned to strengthen the evangelists in the weeks ahead.

Another retreat at the close of the campaigns found the evangelists with stories of victories and some defeats, but with a burden for prayer on their hearts.

Almost two thousand years ago our Lord said, "... the fields are white unto harvest, but the labourers are few." Today, with populations exploding, a vast harvest is white, waiting to be gathered. The labourers are so few, "Pray ye therefore."

Glenn and Beth Frey, RHODESIA

A Bible study—Glenn Frey, Cita Moyo, and James Sibanda at the door of the Freys' tent. The evangelists also live in a tent; all eat together in the Frey tent.



Literacy and Bible Training for Leadership

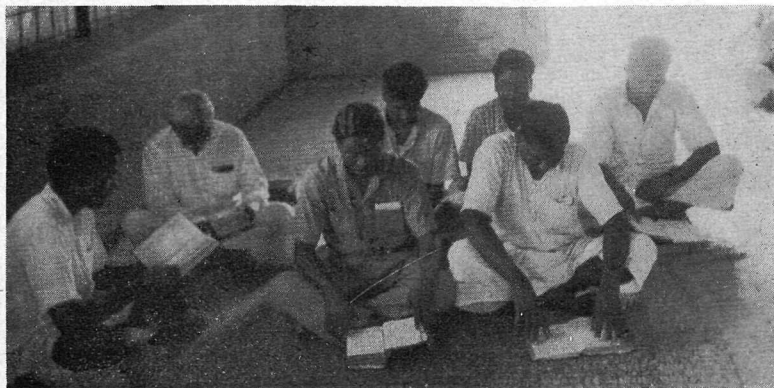
—in the Banmankhi-Purnea area, where new Santal and Uraon Christians live in widely scattered villages, compassed on all sides by illiteracy and the powers of darkness.

Harvey Sider, INDIA

BIBLE TRAINING must have priority! Currently literacy and Bible training are carried out on three levels.

1. *Monthly Leaders' Retreat.* About 40 men gather each month at Banmankhi, in addition to the Sunday School teachers who come to receive teaching aids as well as spiritual stimulus.

In the past, it was only the village chief who left his work for four days each month to travel by bus, train, or foot to Banmankhi for teaching. Now, however, this base has been broadened to include a select group of literate and promising young men. The subject matter is varied.



At the Preachers' Meeting instruction is confined to a smaller group than in the Leaders' Meeting.

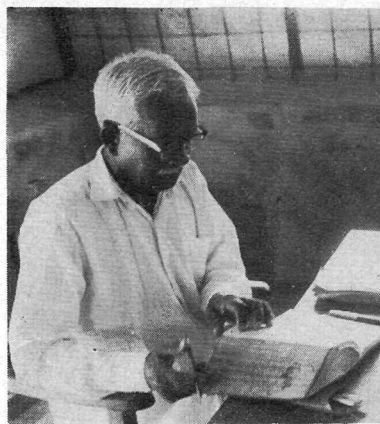
During the past two years, the primary emphasis was on the major doctrines of the Bible. Since November, however, a series of lessons based on the Landour Bible Institute (Mussoorie, India) Correspondence Courses is being taught. Homework is reviewed and corrected at the following meeting. Bible memorization is also being encouraged.

2. *Homemakers' Course for Young Women.* Illiterate young girls who have spent all their lives in a confining village existence gather in the larger world of Banmankhi—to spend four months in an intensive literacy and Bible program. After acquiring the basics of reading and writing in the first year, the girls return the second year to study certain books of the Bible more comprehensively and the fundamentals of village Sunday School work. Our aim for the future is to open a short-term Bible course designed especially for third year girls who show capability for becoming more efficient Sunday School teachers or even church leaders.

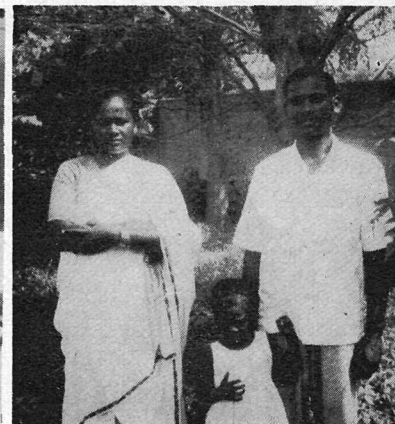
Illustrating a Sunday School lesson for Sunday School Teachers



Dina Mirandi, Director of Homemakers' Course, presents certificate to first year "Graduate."



Rev. Benjamin Mirandi preparing to talk for village chiefs in Leaders' Meeting.



Rev. Patros Hembrom, one of the instructors, and his wife Salome.

3. *One-day-a-month Preachers' Meeting.* To benefit our seven preachers in this area, through a deeper study of the Word, our first one-day Preachers' meeting was called September, 1966. There are three basic thrusts to these day-long meetings: (1) a Biblical presentation of the preacher's portrait, (2) Biblical studies of two types (a) that which is meat for the preachers and (b) three or four outlines of Bible studies helpful for Sunday or weekly village visitation, for example, "Family and Private Devotions" and "The Ministry of the Holy Spirit"; (3) a free discussion of the needs and problems of the growing Santal and Uraon Church.

Typical problems discussed at this and Leaders' Meetings: (1) A young man falling into sin was beaten by the Christians of his village—and repented! (2) A village robbery took place. The Hindus seized one of the Christians and threatened to accuse him of the robbery unless he would hand over one hundred rupees. He handed over the rupees. (3) A congregation is divided because a few of the leading members have begun to drink.



Santal "Homemakers" learning to read.

Looking Forward

Projected for the future is a Bible School in conjunction with the American Mennonites of South Bihar. This would enable young men of ability to obtain religious training and then return to their farms and villages as stronger, more mature Christians.

The crying need of our church is for dedicated leadership among both the laity and the preachers. Join us in prayer that God may guide the Church and Mission in these efforts.

Mission to a Contemporary Community

John Arthur Brubaker, Pastor

SKYLINE VIEW is a growing community east of Harrisburg, Pa. It is not large and while its growth is steady it is not rapid as in some housing developments. As is typical of emerging communities across our nation people move into the community from a wide range of backgrounds and geographic locations. Sociologically, Skyline View is a new suburban community superimposed geographically and culturally on a previously existing rural community. And although there is no evident friction between them, the two have not yet completely merged.

The Skyline View Brethren in Christ Church is one of two churches which endeavors to minister specifically to the new community with an evangelical and evangelistic witness.

In what way is Skyline View Church a mission endeavor?

In its program and function it is quite similar to any church of comparable size. And while there is definite effort to keep the program community oriented and to establish an image as a community church, this can also be said of any church with a proper missionary perspective. It is, however, a mission project in that it came into being in the context of a strong sense of missions by community and denominational leaders. Its establishment was sponsored by the Board for Home Missions and Extension and it is still dependent upon the Board for Missions for financial assistance and administrative counsel. And it is a mission in that it is only two and one-half years old and faces the hazards that threaten churches in their infancy. It is anticipated that as the Church develops it will become self-supporting and self-sustaining. May it never lose the excitement of that sense of mission which gave it birth.

Worship

The morning worship hour is carefully planned to provide a meaningful worship experience to the whole family. This includes kindergarten church for the preschoolers. This worship hour occasionally has an evangelistic emphasis to speak to those uncommitted persons who attend only on Sunday morning. The Sunday evening service is planned for spiritual fellowship and nurture.

The ministry of an adult choir has been a significant aid to the worship of the congregation. In addition to its participation in the morning worship service it has presented the cantata, "Carol of Christmas" the last two years during the Christmas season. Also, the choir joined the choir of the Souderton Brethren in Christ Church for two programs: first at Souderton in June, 1966, and later at Skyline View in October. These programs were of benefit to both congregations.

Fellowship

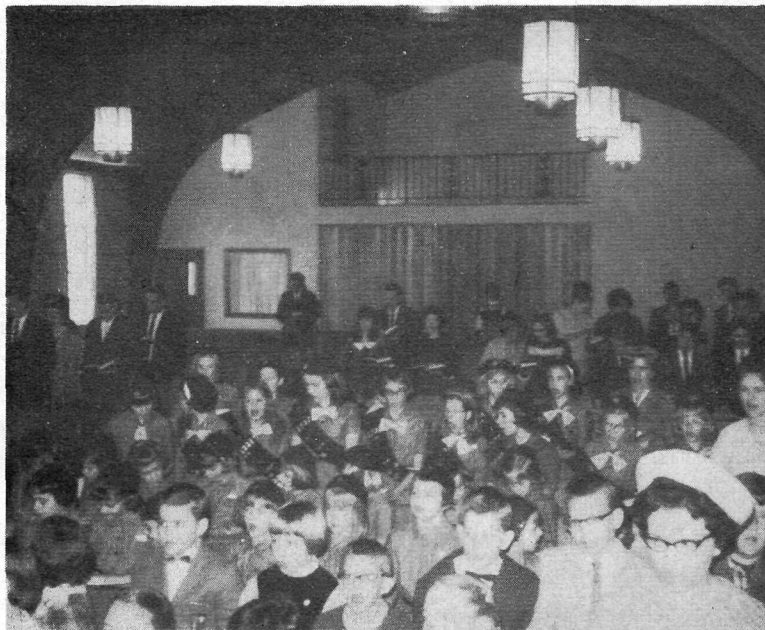
In establishing a new congregation one is reminded of the words of I Peter 2:10, "Which in time past were not a people, but are now the people of God."

One objective of the church program has been to develop a strong sense of fellowship among people who a short time ago were unknown to each other. This has

been done in part through the annual picnic and Christmas Banquet. This past year the ladies met in a Mother-Daughter Banquet and the men rented a camp for a Men's Retreat. The young men of the congregation have also found fellowship through a softball team. These along with regular social activities have contributed much to the fellowship of the church.

Christian Education

From the very beginning the Sunday School has been a vital part of the ministry of the Church. This past year it placed third in attendance growth among Class C schools. The congregation although young is blessed with an adequate resource of capable and willing teachers. As in the worship hour, effort is made to reach the whole family. The Sunday School has two adult Bible Study groups which have enjoyed favorable interest. A Summer Bible School not only provides additional nurture to children and young people but also serves as an effective outreach to the community.



Local Brownie Troop worships with the congregation

What has been the response to this Church?

At present the congregation ministers to 100-125 persons each Sunday. Present Sunday School enrollment is 148. Other people are contacted through visitation and other ministries. There has been an encouraging number of public professions of faith and definite conversions. More frequently, spiritual needs are met in pastoral visitation and counselling.

Eleven persons have been baptized, most of them adults. The Church membership has grown from 10 in June, 1964, to 47 at present. Many of the people coming into the congregation are people with keen spiritual interest, fine capabilities, and a well developed sense of stewardship. In a recent week-end of missionary services over \$500 was given to missions.

Those who have been a part of this Church from its beginning cannot but sense the hand of God in its development, in the building project, in supplying talented people to staff the program, in meeting financial needs, in lives that have been and are being changed. It is both humbling and gratifying to sense God at work. We pray that God may continue to work through this Church in its mission to a contemporary community.

"... the Lord working with us"

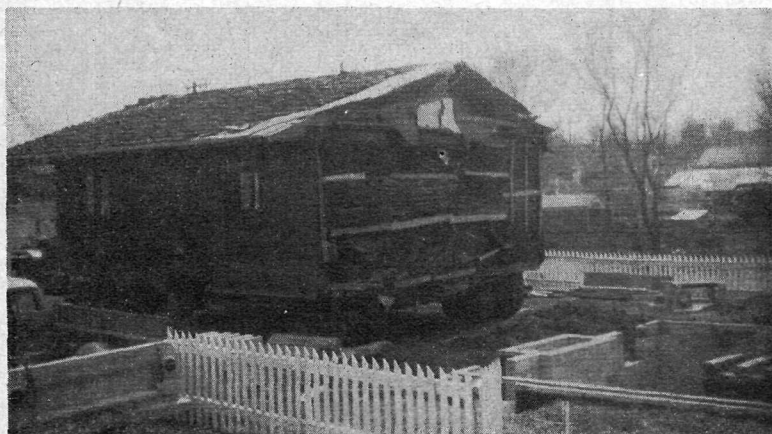
at Mountain View Chapel

One way to expand -- buy a room!

Ethan Gramm, Pastor

AN excellent addition to the parsonage at Mountain View Chapel, Colorado Springs—within sight of Pike's Peak—was dedicated to the Lord on Sunday evening, October 16 with fifty people present. After the service, the pastor and his wife entertained at their annual open house.

The expansion project started last spring when a 22' x 24' room was purchased for \$600 and annexed to the parsonage. The room, now being used as a dining room and family room, has a fireplace at one end, an open beam ceiling and walnut paneled walls. A basement put under the addition provides two bedrooms, furnace room, and a sewing/work room. The previous size (700 sq. ft.) of the parsonage is now more than doubled. The total cost was



The room addition being moved over the basement.

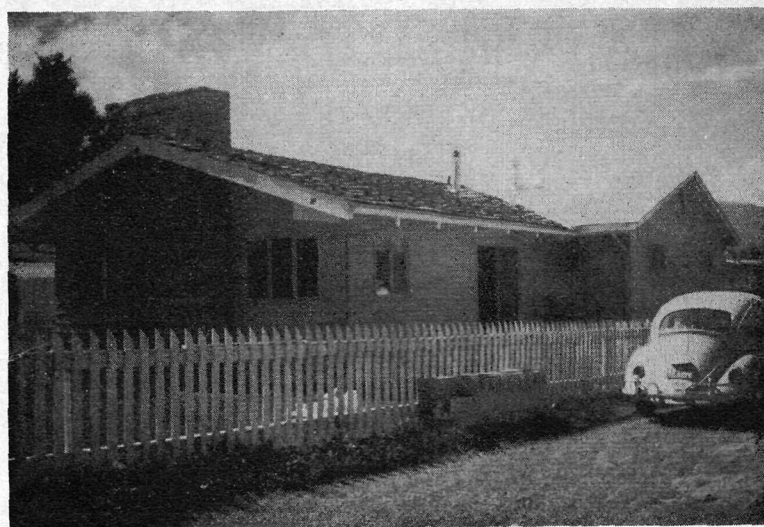
\$4,000 with an indebtedness of only \$3,500, much donated labor having gone into the addition. Some of this labor was considered as offsetting the cost of certain materials, such as the tongue and groove wood paneling which covers the basement walls. A contractor was hired to put in the basement walls, along with donated labor, and to attach the room to the original house.

Many have been the comments of praise to the Lord for providing, in such a marvelous way, this much needed space.

Family Life Conference

In cooperation with the Beth-El Mennonite Church, this annual conference was held Sunday afternoon and evening, October 2, using the theme, "The Family and Mental Health." The featured guest was Vernon Yoder, M. D., now in his last year of psychiatric study.

To stimulate thought on some of the problems faced today, a short skit was given portraying a family with a teenage son on LSD. This was followed by brief comments by Dr. Yoder and then discussion groups. Mr. Cecil Kinser, Director of the Pikes Peak Youth for Christ, and Rev. William Leonard, Jr., a local pastor and Dr. Yoder served as discussion leaders.



The parsonage—addition in the foreground

In the evening a short film, "A Family of Strangers," was followed by a panel discussing questions submitted by the audience.

Week of Evangelism—October 23-30. Bishop A. C. Burkholder served as evangelist in what was truly a week of revival as the Lord spoke to many hearts. In addition to those who publicly sought the Lord many indicated that they sought the Lord in private prayer. Interest was expressed not only by those who have attended for quite some time but also among those who more recently have become a part of our congregation. Pray for us that the Lord will continue to speak to hungry hearts.

SAN FRANCISCO — continued from page 15

searching, we still have no definite location in mind. The need for *more workers* to help carry the load and expand the program weighs heavily upon us. Then too, there is always the need for a steady flow of *finances* into the office to meet the bills—a need which keeps us as a staff on our knees.

In its six-year period of operation, over 2,000 souls have knelt at the altar of the Mission at 4th and Minna for prayer, counsel, and help. Over 4,500 (includes repeat cases) men and women have been treated, counseled and prayed for by the doctors and nurses at the Monday night medical clinic. Six to ten men on the Mission program live with us at the Retreat; there is a constant turn-over of men here, most stay only a month or so. All of these people are dealt with in an earnest effort to lead them to the Lord and get them established in the faith.

How many of these precious souls have been truly saved, and how many will stand true to the Lord and make it into heaven, only the Lord knows; only time and eternity will reveal the true score. But there is no doubt in our mind but that, if Jesus tarries His coming, some future superintendent of the Life Line Mission will sit down at his typewriter and record the names of others who will have been saved and remained true to the Lord.

Therefore we are not discouraged. We know that God is with us. And if God be for us, who can be against us! We most humbly invite all of God's people to unite with us in prayer concerning the burdens which we carry for the ongoing of this great work.

A Cloud of Witnesses

Harold Paulus, Superintendent

Are there visible and abiding results from the investments of energy, time, and money put into Life Line Mission?

In a time of fellowship the other evening with Earl Randles, affectionately known as "Randy," our hearts rejoiced with him as he told of the rich grace of God which has been manifest in his life since the day he was wondrously saved at the Life Line Mission almost eight years ago.

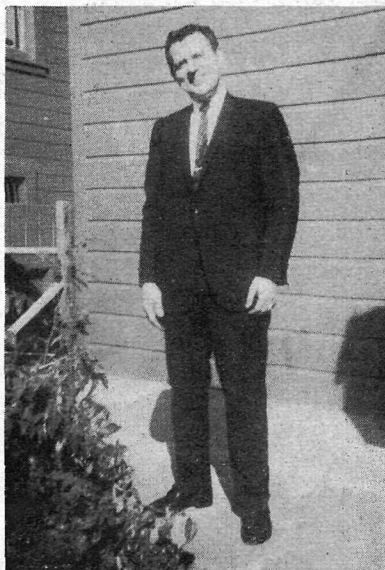
God has given him a fruit-bearing ministry among the young people of several Bay Area churches, and with the young dope addicts of the city, working with Teen Challenge. Randy knows what it means to be delivered from dope, alcohol, and the other vices which are gripping the youth of our day. And in his personal witness among these folk, the ministry of the Life Line is extended beyond the limited boundary of these walls.

We were reminded anew of the words of our Lord: I have chosen you that ye should go and bring forth fruit, and that your fruit should remain. John 15:16.

There are many who, like Randy, have been saved and who are standing true to the Lord. There is Brother Sam Basich who came to the Mission over fifty years ago and although up in his eighties now, he still faithfully attends all of the Chapel services. Then there are others we could name, such as John Luteran, Henry Dozier, Frank Hart, Adolph Jordan, Roy Foster, Marge Wolfkiel, Bob Kramer, Victor Jones, Herb Hanson, Adam Buckner, and so on, who were saved at the Life Line and who have stood true to the Lord. Whole families such as the Tucker family, the Jacobson family, and the Wesley family have been brought into the fold. Quite a number have gone on to be with the Lord: Brother Egling, Jens Peterson, Mamie Hart, Lew Ashlock, Noah Carver, and Joe Clam, to name just a few.

Retired missionary Effie Rohrer, now living in Pasadena, reports that having accepted a ride home from a church there one Sunday evening with a couple, the man told her that he had been saved at the Life Line Mission in 1918—almost fifty years ago!

The Mission door bell rang and there stood a fine looking couple wanting to get in touch with Sam Basich. They were from San Diego; the man had been saved at the Mission some years ago. On another day a Texan stopped his big semi-truck at the Mission. Saved at the Life Line, he had gone back home and been reconciled to his wife and family. Now he was in business for himself with three big rigs on the road!



"Randy knows what it means to be delivered."

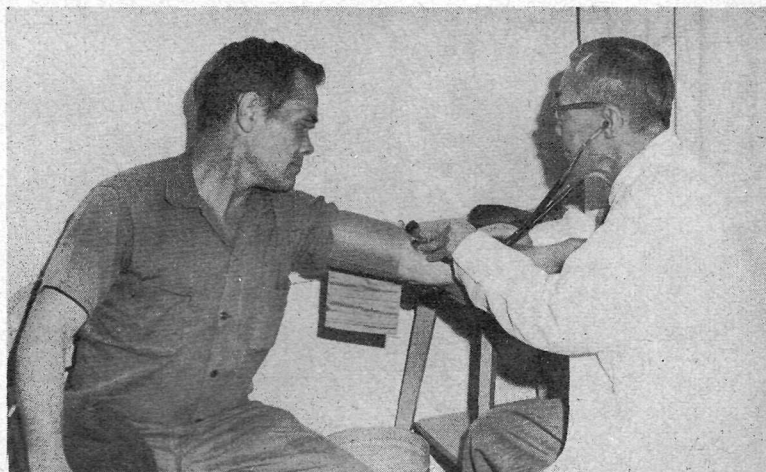


Life Line Teens

Some of our older Brethren in Christ missionaries have met in the Philippines the taxi driver who, after being saved at the Life Line, went back home to the Islands to carry on a witness for the Lord. This is the story of Missions, and it has no ending!

A friend of the Mission visited our Chapel service the other Sunday evening. After the service, having noticed the teens and young people in attendance, he remarked to me: "My, this church cannot help but grow with all these young people!" Some of these teens have been saved just recently—one from a Catholic home; she is standing true to the Lord in spite of family opposition. Jess Newton carries a real burden for these teens; twice a month he rounds them up and takes them to Youth for Christ. One Saturday night last winter the Life Liners won first prize for the group having the largest attendance.

The blessing of the Lord is upon the pastoral ministry of the Naylor at the Life Line Chapel. An unshaven but not too badly dressed man came into the service one evening. Brother Naylor learned from him that the AA



In the Clinic—"Care with Prayer" from Dr. Uyeyama

Club across the street had sent him to the Chapel. He had been on a drunken spree but he wanted help. Invited to the altar, he there confessed his sins and received Christ into his heart.

Present Urgencies at 4th and Minna

This is a period of stern testing. The problem of relocation of the Mission is most difficult. After months of
(Continued on page fourteen)

Salvation Blessings

At Marlyn Avenue

W. Rupert Turman, Pastor

CHRISTIAN GREETINGS from a great needy city where God is at work in more than five hundred churches.

We seek to do our share in our corner where God has blessed from the start. There have been ten seekers just recently. Two mothers were convicted at a recent non-church funeral. After a counselling session both ladies received Christ as Saviour, have attended church regularly since then and were baptized three weeks ago. Last evening—in our four inch snow—the pastor was invited to a home where Christ was needed. Both wife and husband repented and we expect they will become members of the church, perhaps in March.

Sunday, December 12, there were 171 in Sunday School, with 100 staying for church (excellent here). The recent addition of Junior Church to our morning services has been very effective, and our church attendance has been steadily increasing. Our children, parents, and staff are thrilled with the effects of this endeavor.

During the month of October we had an attendance increase of 48% over October of 1964 and 1965. In October and November the average attendance was 154.4, with an expectation of over \$4,000 in offerings over the last quarter.

Enthusiasm in the community runs high for a well attended Good News Club directed by a Child Evangelism director each Tuesday. In this club with an attendance high of some fifty, the youth are learning of Jesus and His love.

The population continues to increase here, and our facilities continue to be "overtaxed" over the winter months. Recently the teacher of the Primary class was heard to say to the Superintendent, "If I had more children we would have no place to put them." We have no space for a membership class. Our adult class needs to be divided, so does the Junior girls', also the Junior and Senior High classes. It seems we must build, even though our indebtedness is too great now.

Baltimore is like your church; it's not without its problems. But we move ahead for Christ and the church. New families continue to come. Pray that the future of this work will be developed according to God's plan.



Pastor W. Rupert Turman Family

Algerians Begin Dairy Farming

*Roy Breneman
Pastor at Henchir Toumghani*

Henchir Toumghani, Algeria (MCC)—Between three and four o'clock each afternoon two men with milk cans sharing their bikes can be seen traveling towards the East Algerian town of Ain Kercha. Briza Salah and Briza Sibaa pedal the three miles to Ain Kercha to sell the milk from their own cows plus 20 quarts which they buy each day at the Mennonite-operated farm at Henchir Toumghani. This gives them a volume of over 42 quarts a day.

Both Salah and Sibaa have completed the dairy trainee program here at the farm. This training program consists of six months of work with our small dairy herd. Each trainee receives a small wage.

When the men have completed six months of satisfactory work, they can take a cow to their home, provided they have a suitable barn and a planting of adequate forage. The men also must return their first heifer to the farm so that the program can continue.

Salah and Sibaa are both young married men. Each has one child about a year old. Sibaa and his family, as is customary here, live with his father and mother. He has six brothers and sisters, all younger than he.

The Holstein cow he received from the farm is the only animal at Sibaa's place, so she is quite an important family member. Sibaa has the best established patch of alfalfa and his cow is the best fed of the eight that have left the farm through the trainee program.

Salah and his family live with his father and one uncle and their respective families. The 17 people in this mehta (family group) own one horse, three donkeys, eight sheep, nine goats, and the cow from the farm. Salah has some alfalfa stored for his cow, but unfortunately he had planted the white flowered variety which could not stand our summer heat. It has all died out. I have just replanted one small patch for him and will soon do another. At the present time he is cutting some corn each day to feed to his cow.

These men sell their milk each evening from door to door in Ain Kercha to about 20 customers, including several coffee shop owners. They dip the milk from their cans with pint-sized cups and put it into the customers' containers.

Both these men have some income from small plots of irrigated potatoes and small grain, but their milk business gives them a steady income. The cows also help provide a better-balanced diet for their families.

We hope that besides obtaining cows, they have learned the necessity of honest work and how to care for their crops and feed their cows a balanced ration. As it looks now, these two men, on their own initiative and some help from us, have learned their lessons well.

Maximum Duty

James E. Metzler

An easy job . . . in a modern hospital . . . with comfortable living quarters . . . for fairly good wages . . . among Christian friends . . . near my lady friend . . . and kinfolk. This was how I earned the consoling idea that I had done my duty to my country. But today I'm ashamed. Oh, it was "alternate," to be sure, but I don't dare call it "service" anymore.

For now I am forced to see what "the service" means to the other fellow. Here near the battlefield, I now realize the hardship, separation, and suffering of the soldier, physically and emotionally. I read the letters from the foxholes, when he pours out his heart to his loved one.

Maximum duty!—clothed in blood, fear, and agony. We may think he is illusioned concerning his cause, but we cannot question his dedication to it. He might rationalize about the brutal task he is forced to do, yet he willingly gives up life—with all his hopes and ambitions—to do his part. I have read the testimonies of dying men.

Do you see why I have some uneasiness about the current I-W program? Working in hospitals is good, but how can that be equated with the boondocks of Vietnam? The established patterns of I-W service seem to emphasize the minimum of inconvenience, involvement, and sacrifice. At least, I remember too vividly the true reasons that prompted my choice of I-W assignment and the rationalizations which allowed me to accept this minimum.

Waiting for One or Two

For example, today there are over 300,000 American soldiers fighting for their country in this land. Yet, at the same time, we have been waiting a year for one or two young people to come to Saigon and help in our teaching program. They could render a real alternate service among Vietnamese youth . . . building lives rather than destroying . . . creating understanding instead of fear and distrust . . . showing loving concern in place of hatred and arrogance.

And yet, even this year our board secretary is not sure that he can supply these needed helpers. In fact, he is searching for twenty other young people that have already been called for. Seeing drafted GI's every direction we turn in Saigon, we can't help being puzzled. Aren't our youth being drafted? Is Vietnam reserved for the army? Is courage out-of-date for the church?

This situation is even more startling when we hear how strongly some feel about communism. Many feel that the need to stop the growth of communism is urgent enough to condone the brute force being used in Vietnam. It would seem that this, plus the fact that we professedly are opposed to war, should make us eager to do all we can to avoid both.

I am convinced that if our youth would tackle constructive tasks throughout Latin America, Africa, and Asia, they would give a vital service to their country and a needy world. It is this neglect and lack of active compas-

sion that has created the Vietnams of today, which then demand soldiers. But apparently it is easier to sit at home, gasping about the evils of communism, than to truly help the desperate ones who are choosing this as their only hope.

**Sacrifice—Where?*

We proudly point out that the Peace Corps was patterned after some of our programs. But where is our driving spirit of sacrifice and involvement that could compare to the response it has aroused—even among those who don't know the love of Christ? True, Pax, TAP, Overseas VS, etc., have inspired a few of our youth with a world vision. But why so few?

Whose fault is it when the vision of youth is too dim, when their potential remains unTAPped? Who is to blame when they slide into the minimum, passing up the thrills and demands of that which calls for their utmost?

Youth must have guidance. Their inexperience and insecurity urges them to decide too quickly. They grasp at the first or nearest opportunity. Most are too fearful and uncertain of a big, unfamiliar world to venture far.

But given motivation, programs, and leadership, our young people will become an army of goodwill and peace. Which of our young men would not gladly endure all that his GI neighbor is suffering, if he were equally challenged and led forth to the hot spots of discontent? Would they not also be ready to lay down their lives in a cause far more worthy than the armed forces' appeal?

If the I-W falls into disrepute because it is incomparable with the demands of military service, or if tomorrow's youth bypass it because it holds no challenge, we must bear the blame. I believe our young people are willing to face danger and deprivation. They are ready to freely give themselves to really serve their country and their Lord. Is the church ready to open the channels and send them forth?

—Missionary Messenger

On Going Through the Smoke

A 3½ pound premature was brought to the hospital a day after its birth. Because it is generally believed that people just come from their village homes may have about them some strong medicine harmful to the "untreated" babies in the maternity ward of our hospital, this "premie" was placed in a women's ward—not with our other babies.

But apparently this newborn baby had not had any medicine before it was brought here. For when after about a week, a well baby with its sick mother was placed in the same women's ward, the mother of the premature complained very much because her baby had "not been through the smoke yet." The next day we noticed some black stuff on his head and concluded that he must have been "through the smoke"! The mother no doubt had slipped him out and done it when none of us was looking.

Either because of, or in spite of, the smoke treatment he did well and went home some weeks later weighing over 5 pounds.

Dr. Kauffman, Phumula Hospital (Rhod.)

When You Get Behind the Wheel

Ruth Hayward

WE DRIVE to Sunday morning religious services, sing beautiful hymns, pray, hear Scripture passages and an inspiring message. We come out of the church sanctuary, shake hands with the minister and others, and we feel good, because the world is good.

Then we go to our individual cars, start them, and pull out into a traffic congestion.

Are we careful to take our religion with us?

We may go to church regularly, we may feel we are staunch supporters of a particular teaching or denomination, we may feel we believe in and live certain basic life principles, but the one place our Christianity really shows its true measure is at the wheel of a car.

If we truly follow Christ's teaching and love God and love our neighbors as ourselves, we are not going to endanger lives by making it the supreme goal of our existence to beat another driver to an intersection. Nor will it seem so important to race him against the yellow caution light. You won't try to sneak past stop signs just because no one is around, nor exceed the speed limits because you are in a hurry.

Ed Petree, manager of a local drugstore in our town, advertised for a young man to help him in the store and also to drive the store's truck to make deliveries and pick up stock merchandise. Of each applicant he asked one question: "What kind of driver are you?"

He told me of the various answers he got, most of them similar to the following: "I'm a good driver; never had an accident yet." "I can really handle a wheel; you won't know I'm gone before I'll be back." "Nobody on the road can outrun me."

Finally, though, he found one nineteen-year-old youth who gave him the mature answer he had been waiting for: "I try to practice the Golden Rule, sir, and keep reminding myself that the other guy's got the same right to be on the road as I have."

Ed Petree asked, "Does it work?"

The boy said, "It sure does. Even seems kind of catching. You be polite to the other fellow, and traffic jams don't seem so aggravating, drivers don't get so riled up or take so many chances."

Nineteen-year-old Alfred got the job, naturally. And Mr. Petree is very pleased with his choice, for with such a conscientious, generous-spirited person driving the truck with the store's name on the side panel, it creates priceless goodwill.

What makes a good driver?

Is it emotional stability? Degree of maturity? Knowledge of traffic rules and regulations? Yes, but there is one word that sums it all up: *Christianity*.

What are some of the marks of a driver who takes his religion with him on the road?

1. He blesses his car, realizing that God is with him at all times.

2. He is thankful for his car as a material blessing, and keeps it clean and mechanically sound.

3. He is fully informed on traffic rules and regulations and obeys them, believing that law and order are for the benefit of all, himself included.

4. Alcohol has no place in his life, certainly not while driving.

5. He believes in the basic goodness of all people and wants to share the highway with others.

6. He is a *happy* person. He is reverent, eager, and enthusiastic in his daily living. He controls his emotions, and sends a mental blessing to others in trying traffic conditions.

There is no better place to practice the Golden Rule than on modern highways and crowded city streets. Here is a daily opportunity to put our Christianity to work.

A Great Harvest from a Little Seed

SOME YEARS AGO there was a celebrated artist in Paris whose name was Ary Scheffer. On one occasion he wished to introduce a beggar into a certain picture he was painting. Baron Rothschild, the famous banker, and one of the richest men in the world, was a particular friend of the artist. He happened to come into his studio at the very time when he was trying to get a beggar to be a model.

"Wait till tomorrow," said Rothschild, "and I will dress myself up as a beggar, and make you an excellent model."

"Very well," said the artist, who was pleased with the strangeness of the proposal. The next day the rich banker appeared, dressed up as a beggar, and a very sorry-looking beggar he was. While the artist was engaged in painting him, another friend of his came into the studio. He was a kind, generous-hearted man. As he looked on the model beggar, he was touched by his wretched appearance, and as he passed him he slipped a "louis d'or"—a French gold coin—into his hand. The pretended beggar took the coin, and put it in his pocket.

Ten years after this time, the gentleman who gave this piece of money received an order on the bank of the Rothschilds for ten thousand francs. This was enclosed in a letter which read as follows, "Sir, you one day gave a louis d'or to Baron Rothschild, in the studio of Ary Scheffer. He has invested it and made good use of it, and today he sends you the capital you entrusted to him, together with the interest it has gained. A good action is always followed by a good reward." James de Rothschild.

The Christian Irishman

1. The Historical Teenager: This youth has his existence in the imagination of adults. "The way it was when I was a boy," represents the historical teen. Adults remember the past and try to understand today in light of their past actions. With the passing of time, we tend to overlook the errors and glorify the past. The nature of adolescence does not change, but the way they express their nature changes. The historical teenager is a "spring board" used by adults to attempt to understand modern youth. Because we have confused outer express and inner nature, the *Historical teenager* will not help us understand the youth. The historical teenager exists in the mind of adults who recall the past.

A missionary vision seldom comes suddenly late in life; it is nurtured from the early years by praying parents.

CHRISTIAN young people are, of course, the source of future recruits and replacements; but many of them grow up, marry and settle down in some type of secular work. They do not become the missionaries we had hoped they would. Others go on to a university or college to train for a special occupation. While some of these latter may be prospects, especially when their professional training is useful on the mission field, their number is not great.

There is one more group of young people to consider: the high school students. Here lies much of the solution to the problem. Here are the young people who can be still influenced to train and to go.

"But how do we influence them?" one may ask. My answer is that *home training and parental influence make the difference.*

Consider the example of a former Alliance missionary. This teacher's family has in the past two generations given a total of over one thousand years of missionary service. The reason for this phenomenal record, he says, was a praying grandmother. Twelve of her own fourteen children went out to serve the Lord on the foreign fields. One of the twelve was this teacher's mother. Now he and his wife are praying fervently concerning the Lord's place of service for their own children.

How we need more such families! The right training by the parents in the home is a very vital link in God's missionary program. I am one of the fortunate "sons" who came out of such a home and I now am preparing for missionary service in the land of India.

Young people in public high schools today need a true Christian influence from their homes if they are to stand in a hostile, ungodly atmosphere. The philosophy in our high schools is "learn to earn," with the "almighty dollar" as the criterion for judging the value of education.

Further, the education received in high school is generally anti-Christian. There are few teachers who accept the Bible as fact, and there are many who call it outrightly a collection of myths. Christian pupils who defend the Biblical account of creation may be scoffed at, because evolution is taught in their textbooks.

Again, the conduct and morality of high school teenagers are a major concern in every city and town of our land. This is the atmosphere in which our Christian young people must live. It must be counteracted in our Christian homes if these young people are to graduate from high school with their hearts open to God's call.

Christian parents thus have a big job, one that they never can do in their own wisdom and strength. It can be done only with God's help, yet it has been done. I am witness to that and so are many others who are missionary candidates. All these witnesses emphasize this one fact: "It was our parents' prayers which brought us through."

1. *Prayer* is the most important factor in any Christian endeavor, and this most certainly includes rearing a family with a missionary purpose. Parents must pray with their children—beside the crib, at the family altar, and later about difficulties with ungodly influences at school.

Besides praying *with* their children, Christian parents must constantly be praying *for* them. They must pray for them at the family altar where the children can listen

Missionaries Are Made At Home

• Don Sylvester

and know that their parents want to see them grow up to serve God, perhaps on the mission field. Children whose earliest memories contain prayers for missionaries at the family altar will have a missionary vision nurtured in them that will make them more sensitive to God's call for foreign service.

Husband and wife praying together for their family will engender a feeling of Christian unity in the home that will make it the warm happy place every Christian home should be. Such homes as this produce young men and women who are socially and mentally prepared for such a life as a missionary's must be.

These prayers also have a very positive immediate effect on situations young people meet. Teen-agers are constantly making decisions. Any one of these, no matter how trivial, could be the one that tips the scale. If these young people are continually being supported by praying parents, the scale is much more apt to tip the right way. Only praying parents can make missionaries out of the children God has given.

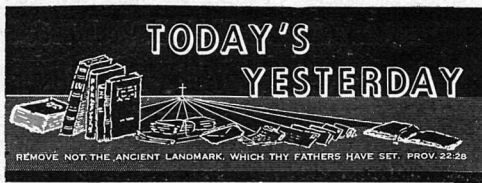
2. Along with this ministry of prayer, Christian parents have another responsibility: to give their children the *right philosophy of life*. This must be a philosophy based on God's Word with Jesus Christ given first place in everything. Only this philosophy will produce young people who sincerely love their Redeemer and Lord, and who will have a longing to see others come to know Him.

If a teen-ager is convinced that the Bible is the Word of God, the parents' problems are, in one area, over. However, many young people have questions about the validity and authority of the Bible and these questions must be answered. Parents should provide these answers satisfactorily. If our young people are sure of God's Word they will be on solid ground, ready to grow in grace and knowledge and to become useful servants of the Lord.

Reading the Bible at the family altar has an important part in establishing every Christian young person. Reading God's Word should be a time of blessing and enrichment for the family as they study it together. No teen-ager will be bored as Paul's adventurous missionary life is studied or as the familiar Old Testament stories are made to come to life again and new truths are seen. Missionary biographies are excellent sources of fascinating illustrations of God's mighty works and provide wholesome Christian education that will prepare these missionaries of tomorrow for a life of service to others.

3. A third great responsibility of Christian parents is to *live an exemplary life* before their family. If a teen-ager knows that his parents do not practice what they preach, neither pleading nor praying will have much effect on him. Parents must really know God and be under the guidance of His Holy Spirit if they are to point out the right way for their children. The wisdom that comes from God is the only wisdom high enough to mold correctly the life of a child. Shaping lives for God's service is a far greater responsibility than parents commonly have and requires greater wisdom. Needless to say, it also has greater rewards.

(Continued on page twenty)



Child Conversions

Our knowledge of personal Christian experience in early River Brethren history suggests that child conversions were probably rare during the first one hundred years. Such conversions, however, were occurring by the close of the nineteenth century. We print below several typical letters which appeared in the *Evangelical Visitor* in 1894 in a department entitled, "Our Young Folks." Perhaps some significance may be attached to the fact that almost all of the definite conversion letters appearing in the year indicated were written by Kansas children.

Feature Editor

Dear Editor:—

I am a little girl six years old. I went to school the past winter. My studies were reading, spelling, arithmetic and writing. I go to Sunday-school, and love to hear and read about Jesus. Eighteen of us little ones gave our hearts to Jesus when Bro. Detwiler was here, and I hope we will all hold out faithful till Jesus takes us home. Now I will close for this time.

S. Priscilla Bert

Detroit, Kans.

Dear Readers of the Visitor:—

I will try to write a few lines if the Lord will help me. I am eleven years old, and I am not sorry that I gave my heart to the Lord in my young years. I wish to follow Him wherever He leads me. I have not much to write and will stop for this time. I ask an interest in your prayers for me, that I may hold out faithful unto the end.

Daniel Herr

Green, Kans.

Dear Editor:—

This is my first time to write for the VISITOR, but I see so many letters from the little folks and I thought I would write, too. I am ten years old. I go to Sunday-school. My teacher is Annie Bert. I started to serve the Lord last winter, and I hope to keep on working for Him. Pray for me.

Mary K. Sheets

Detroit, Kans.

Dear Editor:—

I am a little girl nine years old. I go to Sunday-school. I like my teacher; his name is David Zook. I want to be a Christian. I came out this winter to serve the Lord, and I want to go on. My papa got me a nice Bible not long ago. This is my first letter for the VISITOR. I like to read the little folks' letters, and I love to read about Jesus. My papa takes the VISITOR, and so does grandpa. I live in the same house with grandpa. I have one little sister. Good-by. From your little friend.

L. Estella Grove

Abilene, Kans.

Captain's Calamity

Jeremiah 1:9

One autumn afternoon a lad about eighteen years of age walked down the street of a little town in Kansas. "Hello there, young man," Dr. Forrester greeted him. "Here I was expecting you to look as pleased as punch. Not every boy gets to be football captain!" "I was proud, sir, when the fellows elected me captain, but something's come up. We've got a big game scheduled with Carlton High School and the team has refused to go through with it because one of Carlton's players is a Negro." His voice rose with anger. Dr. Forrester nodded approval. "I know exactly how you feel, but what are you going to do about it?" The boy said slowly, "Well, I've decided to have it out with the team this afternoon." Dr. Forrester seized his hand and beamed. That afternoon the young captain entered the dressing room, swallowed and pitched in. "I'm ashamed of you, pretending you believe in fair play and justice and then calling off a game because a player is colored . . . Better get yourself another captain. I'm through!" He stalked out of the room and slammed the door. The boys stood motionless. Then the quarterback said, "How about it, fellas, let's call him back." The others nodded. He flung open the door and shouted, "Captain, come back, we're all with you. Ike, do you hear me, Ike Eisenhower!"—*From Earnest Worker. Submitted by Mrs. A. E. Janzen.*

The Sunday School Times

MISSIONARIES — Cont. from page nineteen

Living right, however, may also mean sacrifice. Christian parents must be willing and eager to see their children go into the Lord's service even if it would be nice to have the son step into Dad's shoes. I love to farm, and if my father had not always put the Lord first I would be back on our farm in Alberta with him today. He needs me there; and since my older brother is already a minister and I am the youngest in the family, it would seem that I have a legitimate excuse for staying home. I used to think that way, but my parents never did. To them the highest calling was to preach the gospel and I had been dedicated to that while I was still a baby.

Today I am in Bible college and on my way to the mission field because my parents promised me to God and kept that promise all through my life. When I felt that God was calling me to India I was prepared to say "Yes." Now nothing appeals to me more than serving the Lord in that needy land.

We need more missionaries. New fields are waiting to be opened. There are still tribes who have never heard, and more and more countries are being darkened by the shadow of the Iron Curtain. Christ will not much longer delay His coming. We must put forth every effort to get the gospel to all men everywhere.

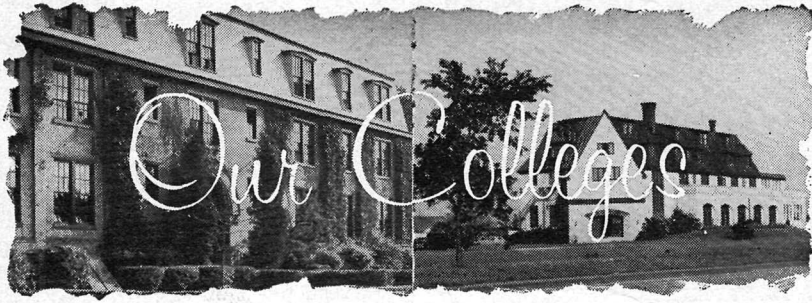
The number of workers that we have is woefully small. They alone cannot do the whole job. Some of them are already due for retirement and there is no one to take their places—no one, that is, except the teen-agers in the homes of God's people.

Christian parents, it is up to you. Shower those priceless young lives with Spirit-directed prayer! Teach them the truth of God's Word so that they will never doubt it nor neglect it. Live the kind of life before them that inspires them daily to give themselves to God for His service.

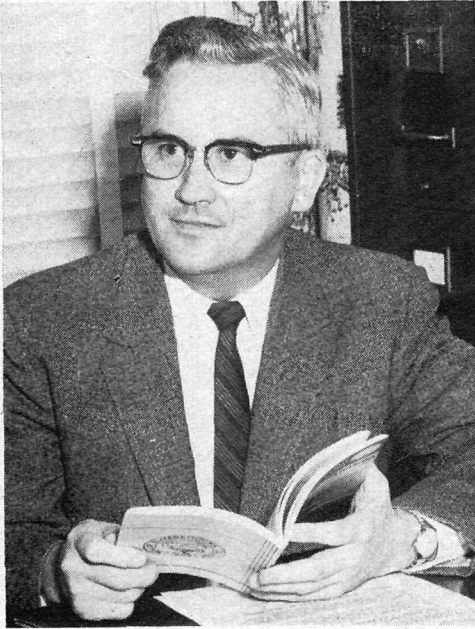
Christian parents, remember: missionaries are made at home!

The Alliance Witness

Evangelical Visitor



MESSIAH COLLEGE



Dr. Wittlinger To Retire As Dean

Dr. C. O. Wittlinger will retire as college dean in June 1967. In making the announcement, President Hostetter stated that he will continue to serve on the faculty of the college. The Board of Trustees had offered him a third three year term, but in addition to teaching he is interested in spending more time in developing the Archives of the Brethren in Christ Church, which is located in the College library. The Publication Board has asked him to write a new history of the Brethren in Christ Church as well.

Dr. Wittlinger will complete six years as dean. During his period of service a number of significant academic achievements were accomplished. The college was accredited by Middle States Association of Colleges and Secondary Schools and teacher education programs were developed. Faculty persons holding doctorates or only with dissertations to complete have nearly doubled in number. Several new curriculums were added and the total curriculum was revised.

Before being named dean in 1961, Dr. Wittlinger served as registrar for seven years. He holds earned degrees from Taylor University, the State University of New York at Buffalo and the University of Pennsylvania.

Sunday School Basketball Tournament

The annual Sunday School Basketball Tournament will be held again the first two week-ends in March. A number of teams are already making plans to participate.

On the same week-ends, College Days will also be observed. Fridays, March 3 and 10, prospective students will be able to visit the campus for a first-hand observation of college

life. Attendance this year will be limited to high school juniors on account of the lack of accommodations. Seniors who have not visited the campus may also attend.

Wayne Cassel to Return

Wayne Cassel, mathematics teacher who has been on leave for graduate study, will return to the campus and begin teaching the second semester. He has completed the course requirements for the Doctor of Philosophy degree at Syracuse University and is in the final stages of preparing his dissertation.

Mr. Cassel attended Messiah College, graduated from Greenville College and holds a Master of Arts degree from Syracuse University. While in his doctoral program he was honored by receiving a Danforth Teaching Fellowship, given only by competition to a college faculty member with great promise.

He is the son of the Reverend and Mrs. Percy Cassel, members of the Nappanee, Indiana congregation. His wife, Ruth Ann, is the daughter of Mr. and Mrs. Eber Lehman, members of the Carlisle, Pennsylvania congregation.

Cannon To Speak At Public Session

The Rev. Bryan J. Cannon, associate minister of the First Presbyterian Church, Bethlehem, Pennsylvania, will be the speaker for the public session, Monday evening, February 6, of the Ministers Conference at Messiah College. His topic will be "Koinonia: A Means of Grace." In his ministry he has had extensive experience working with small groups.

Daytime sessions are for registered ministers and college students. A helpful and challenging program is planned. Other speakers are Dr. George Allen Turner, of Asbury Theological Seminary, Wilmore, Kentucky and the Reverend George R. Brunk, of Eastern Mennonite College, Harrisonburg, Virginia. College faculty members and students will also participate.

It is hoped that many ministers of the Brethren in Christ Church will take advantage of this service provided by the college. The program was planned by David P. McBeth, chairman, Paul L. Snyder, secretary, Martin Schrag, Bishop C. B. Byers and the Reverend Robert Reasey, of Chambersburg, Pennsylvania.

CHURCH NEWS

Four ministers in four different regional areas of the denomination ministered to their congregations during the holiday season on the sermon topic, The Innkeeper's Dilemma.

ALLEGHENY CONFERENCE

In a New Guilford, Pa., missionary prayer service recently, Dwight Rotz, Chambersburg, spoke and showed slides about his two years' I-W service in Africa.



Rev. and Mrs. John Schock

The Hollowell congregation, Pa., recently honored Pastor and Mrs. John W. Schock at an open house on their 25th wedding anniversary. They were married December 7, 1941, in the Palmyra Brethren in Christ Church by the late Bishop Henry Kreider. The congregation presented them with flowers, gifts and a guest book with a letter inserted from their son, John Jr., who is giving I-W service in Zambia. Their wedding attendants and family members joined in the celebration.

Rev. Henry T. Becker, Mount Joy, Pa., Church of the Brethren, gave the message in the Sunday morning worship service of the Hanover congregation, December 18.

Missionaries Pete and Miriam Stern worshipped with the Mt. Rock congregation, Pa., Sunday, November 27. They shared experiences in the morning and evening services. Fellowship meals were served in the parsonage basement at noon and in the evening.

ATLANTIC CONFERENCE



Rev. and Mrs. A. D. M. Dick were honored by the Silverdale congregation, Pa., friends and relatives, Sunday afternoon, December 18, in celebration of their Golden Wedding Anniversary. About two hundred persons attended the reception in the assembly room of the Silverdale church. A buffet luncheon was served. Rev. and Mrs. Dick were given a number of gifts by friends and relatives, and

the local congregation presented them with a "money-tree."

Rev. and Mrs. Dick were married in her home in Winger, Ontario, Canada, December 20, 1916. A double wedding ceremony, including Mrs. Dick's sister, Abbie, and the late Archie McCulloh, was performed by the father of the brides, the late Bishop John Sider.

The Dicks lived at Grantham, Pa., for approximately a year, then entered foreign missionary service in India and continued in this activity until their release in September, 1963. They have since been serving in the pastorate of the Silverdale church.

The youth of the Atlantic Regional Conference met in a New Year's Eve Party in the Rheems, Pa., Fire Hall, under the counsellingship of Pastors John Arthur Brubaker and Jesse Dourte. A feature length film, "Riding the Pulpit," folksinging, musical groups, games and refreshments were a part of the evening's activities. A communion and consecration service concluded the evening.

Australian Milt Richards, former professional soccer player and a student studying in the States in preparation to serve with YFC in his country, was guest speaker January 1, in the worship service of the Hummelstown congregation, Pa.

Manor congregation, Pa., reports an increase in average Sunday School attendance in 1966 from 207 to 220.

CANADIAN CONFERENCE

A mortgage and note burning ceremony for both parsonage and church was held by the Rosebank congregation, Ontario, Sunday morning, December 11. New members were received in a reception service. An ordination service was conducted that same afternoon for Mr. and Mrs. Eldon Byers. Rev. Bruce Wideman, president of the Emmanuel Bible College from which Rev. Byers graduated, shared in the devotional. Charge and vows were given by Bishop E. J. Swalm. Ministers of the area also assisted in the service.



Members of the late Joseph Steckley family.

Six daughters of the late Joseph Steckley, Gormley, Ontario, sang at the 50th Bible Conference held recently at Heise Hill Church. They are Mrs. Peter Stickley, Unionville, Ontario; Mrs. Abram Lehman, Carlisle, Penna.; Mrs. Roy Brillinger, Gormley; Mrs. George Sheffer, Stayner, Ontario; Mrs. Alvin Winger, Gormley; and Mrs. Roy Wideman, Unionville.

In the absence of Pastor Andrew McNiven, the Boyle congregation, Ontario, had as guest

speakers Rev. Romie Sider, Wainfleet, and Rev. and Mrs. Arthur Pye, Ridgeville. Miss Gulabi McCarty accompanied Mrs. Pye on December 4 and spoke concerning the need of her people in India. In other fall activities of the Boyle congregation, Rev. William Woodland and the Abrams Singers, Kingston, were guests in a Homecoming service; Bishop Swalm and Rev. Sheldon Wilson participated in the Love Feast service; and Rev. Jack Jarrett, Pennsylvania, ministered in word and song in a week of evangelistic meetings.

CENTRAL CONFERENCE

A unique service, held by the Leonard congregation, Michigan, was a fitting climax to Christmas Day. Participants were largely visitors and guests of the congregation's families. About 25 visitors were present, many because of family gatherings. Rev. Ed Powell, pastor of the Merrill congregation, his family and Messiah College students were among these. The George Bundy family, recently returned from Africa, spoke briefly.

A series of documentary films on how we got our Bible were viewed by the Phoneton congregation, Ohio, during the month of December. These included "Formation of the Bible," "The Bible Crosses Europe," and "Making the English Bible."

A Church Get-Together Fellowship was held by the Beulah Chapel congregation, Springfield, Ohio, on December 30. The evening featured a carry-in dinner, group fellowship and the film, Just a Stranger.

MIDWEST CONFERENCE

Mountain View Chapel congregation, Colorado Springs, Colo., participated in a well-planned Missionary and Stewardship Conference, December 1-4. Dr. Charles Blair, pastor of Denver's Calvary Temple, was guest speaker for Kickoff Night. The next evening featured a mother-daughter dinner with guests, Mr. and Mrs. J. R. Heisch. Saturday evening, Missionary Doyle Book spoke at a father-son dinner. Foreign dolls and curios, brought by members of the congregation, gave added interest as table decorations. On the concluding day, Rev. Luke Keefer, Jr., Navajo Mission, and Rev. Doyle Book were speakers. Displays about mission areas and types of mission activities were arranged by classes who competed for awards. In the climaxing service the yearly Faith Promise pledge of \$7874 was exceeded to the amount of \$8021.52.

PACIFIC CONFERENCE

The Menno-Chorales gave a recent Sunday evening program for the Chino congregation, Calif. Chino's music director, Bill McLain, is a member of this singing group.

"Wings," the highest recognition earned by a Pioneer Girl, was recently awarded to Lola Klinger in a Pioneer Girls Recognition Service in the Upland church, Calif. Lola is the oldest daughter of Dr. and Mrs. Wilmer Klinger.

Revival Services

Ray Curry at Bellevue Park, Harrisburg, Penna., January 15-22; Rev. Ivan Williams family at Leonard, Michigan, January 18-29; Rev. Ross Nigh at Pleasant Hill, Ohio, January 29-February 5.

Births

BRUBAKER—Avis Yvonne, born December 7, 1966, to Rev. and Mrs. A. Hess Brubaker, Mt. Rock congregation, Pa.

COBER—Wanda Marie, born November 27, 1966, to Mr. and Mrs. Peter Cober, Rosebank congregation, Ontario.

CONKLIN—Heather Sue, born November 27, 1966, to Mr. and Mrs. George Conklin, Manor congregation, Pa.

CROFT—Calvin Duane, born December 20, 1966, to Mr. and Mrs. Ronald Croft, Mt. Rock congregation, Pa.

HOSTETLER—Wayne Allen, born December 17, 1966, to Mr. and Mrs. Albert Hostetler, Clarence Center congregation, New York.

MARTIN—Michelle Donette, born December 5, 1966, to Mr. and Mrs. Glenn Martin, Hollowell congregation, Pa.

VAN SCYOC—Bryan Edward, born November 14, 1966, to Mr. and Mrs. Lonnie Van Scyoc, Mechanicsburg congregation, Pa.

WINGERT—Brett Eric, born December 21, 1966, to Mr. and Mrs. Nathan Wingert, Mt. Rock congregation, Shippensburg, Pa.

Weddings

MARTZ-BINGAMAN — Miss Alice Suzanne Bingham, daughter of Mr. and Mrs. Lloyd O. Bingham, Zullinger, Penna., became the bride of Mr. Larry Allen Martz, son of Mr. and Mrs. Chester Martz, Waynesboro, Penna., December 18, 1966. The ceremony was performed in the Hollowell Brethren in Christ Church, Pastor John Schock and Rev. Marlin Ressler officiating.

BYER-JORDAN—Miss Jean Jordan, daughter of Mr. and Mrs. Charles Jordan, Jimma, Ethiopia, was married to Mr. David Byer, Kansas City, Kansas, December 23, 1966. The ceremony was performed in the First Presbyterian Church, Jetmore, Kansas, by Rev. James Rhaesa.

Obituaries

ANKERBRANDT—Ralph M. Ankerbrandt was born January 9, 1887, in Fayetteville, Pa., and passed away December 17, 1966, at Bay Pines Veterans Hospital, Bay Pines, Florida. He lived for many years in Springfield, Ohio, and was converted at the age of 60. He was a member of the Beulah Chapel Brethren in Christ Church until retirement when he moved to St. Petersburg, Florida.

He is survived by his wife, Leona; and one sister.

Brief services were conducted in the Osgood Funeral Home, Pinellas Park, Florida, by Pastor Wilbur Benner. The final service was conducted in the Sellers Funeral Home, Chambersburg, Pennsylvania, in charge of Bishop Carl J. Ulery, assisted by Pastor Wilbur Benner. Interment was in Norland cemetery, Chambersburg.

BOLLINGER—Mrs. Katie N. Bollinger, who served 35 years as matron of Mt. Carmel Home, passed away December 13, 1966, at

her home near the Franklin Corners Church, northeast of Morrison, Illinois. She was 93 years old. Born Kathryn Nissley Sheets on April 19, 1873, near Mt. Joy, Pa., she was the daughter of John and Martha Nissley Sheets. At six years of age she traveled with her parents on a chartered train to Dickinson County, near Abilene, Kansas. She married John G. Bollinger, a school teacher, in 1892. At his death in 1897, she was left with two daughters: Avas, 3 years, and Alma, two weeks. As a result of his death, she had an intense desire to care for other children who had also lost a parent. She was called to Mt. Carmel Home September 7, 1903, where she served as matron and superintendent. Over 100 children can testify to her untiring love and care. She was held in high esteem in the community and wherever she was known.

She is survived by two daughters: Mrs. Carl Carlson, Harrisburg, Pa., and Miss Alma Bollinger, with whom she resided; one brother, two grandsons, and four great-grandchildren.

Funeral services were conducted at the Franklin Corners Church in charge of Bishop Carl J. Ulery and Pastor Marion Book. Further services were conducted at the Bethel Church, Abilene, Kansas, in charge of Pastor Marion Book, assisted by Rev. Robert Bushnell and Rev. M. M. Book. Burial was in the nearby Bethel cemetery.

BRECHBIEL—Cytus Avery Brechbiel was born near Chambersburg, Penna., March 10, 1882, and passed away in Harrisburg, November 15, 1966. He married Mary McCleary and in their early married life united with the Brethren in Christ church. She preceded her husband in death in 1946; an adult son preceded them in 1939. He was married to Elizabeth Kraybill Betz in 1956. He will be remembered as one who assisted in the building of churches, at least ten of them, in the eastern regional areas.

Besides his wife, he is survived by three sons: Bruce, Cyrus Glenn, and Charles, all of Mechanicsburg; and five daughters: Mrs. Isabelle F. Hess, King of Prussia, Penna.; Mrs. Ruth Hoover and Mrs. Mary Jane Engle, Mechanicsburg; Mrs. Martha Maca, Chico, California; and Miss Jean Brechbiel, Beirut, Lebanon. Also surviving are 21 grandchildren and 14 great-grandchildren.

Funeral services were held in the Mechanicsburg Brethren in Christ Church with Pastor Simon Lehman, Jr., and the Rev. John Climenhaga officiating. Burial was in the Mechanicsburg cemetery.



CARLSON—Carl J. Carlson was born March 6, 1895, in Chicago, Illinois. He passed away suddenly November 22, 1966, at Messiah

Home, Harrisburg, where he had been a guest for two months. He lived in Chicago all his life. At age 11, he accepted Jesus Christ as Saviour, was baptized and united with the Brethren in Christ Church. In 1914 he moved into the Chicago Mission and gave ministerial leadership. He was ordained to the ministry by the Brethren in Christ in 1917. His years of service were given entirely at Chicago Mission, and thus he maintained the longest continuous pastorage with one congregation in the Brethren in Christ denomination. He married Avas Bollinger in 1921. He succeeded Sister Sarah H. Bert as Superintendent of the Chicago Mission in 1941 and continued in this assignment until his retirement in July 1966.

In addition to its regular schedule of worship services, the Chicago mission pioneered in Week Day Bible School, adult choir ministries, street meetings, and material aid to the needy. Today many stable families, influenced by Rev. Carlson's ministry, serve Christ and the church in other states and nations. In counseling, he was a trustworthy and spiritual friend. Inspired by his radiant, yet sacrificial service, youth have entered Christian service and the ministry. The hospitality of Chicago Mission was widely known throughout the brotherhood, and it was his personal pleasure to introduce guests to the interesting features of the city he knew and loved.

He served for a time on the Publication Board of the denomination, also on the General Conference Transportation Committee. For many years he was chairman of the governing Board of the Mt. Carmel Children's Home. He also served as treasurer of the Northern Illinois District of Child Care.

Beside his wife, Avas, he is survived by two sons: Dr. Paul B. Carlson, Pittsburg, Kansas; Rev. J. Bert Carlson, Pittsburgh, Pa., and four grandchildren. Two sisters: Mrs. Helen Petersen, Chicago, and Mrs. Lucile Perkins, Los Angeles, Calif.; two brothers: Leo O., Buchanan, Michigan; and Rev. Joel E., Harrisburg, Penna., also survive.

Funeral services were conducted in Messiah Home Chapel, November 24, by Dr. C. N. Hostetter, Jr., and Rev. Titus M. Books. Further services were held at Edgar's Funeral Home, 1107-09 W. 79th Street, Chicago, on November 26th with Dr. C. N. Hostetter, Jr., and Rev. J. N. Hostetter in charge. Interment was in Oak Hill cemetery, Chicago.

A TRIBUTE

In behalf of the Board for Missions of the Brethren in Christ Church we extend to Sister Avas Carlson and family our sincere sympathy in the passing of your husband and father.

Brother Carlson devoted his entire life to home missions. He served as a minister and pastor at the Chicago Mission for a total of 52 years. In 1941, upon the retirement of Sister Sarah Bert, he became the superintendent of the mission which position he held until his retirement in July of 1966. His home-going is a fitting climax to his busy and most active life of mission administration, coming within six months of the time of his retirement.

His memory will live long in the minds of the many lives that have been influenced by the ministry of the Chicago Mission and his many friends who contacted the mission over the years.

To the family, we, the Board for Missions, wish to express our deepest appreciation for the service of your husband and father who so untiringly gave to the spreading of the gospel in the city to whom God had called

him. His whole-hearted devotion was a challenge to all of us and we pray that God will raise up many young people with similar zeal and characteristics to serve our generation.

Board for Missions,
Isaac S. Kanode,
Director of Mission Churches

***MCCALMON**—Mrs. Norma McCalmon was born at Grand Valley, Ontario, November 17, 1900, and passed away at Prince Albert, Saskatchewan, December 14, 1966. For many years she attended the Brethren in Christ church at Paddockwood, Sask.

She is survived by her husband, Earl; five sons: Albert, Paddockwood; Hugh, Burstall, Sask.; Ronald, Paddockwood; Gerald, Port Coleman, Ontario; Glen, Fenton, Sask.; and four daughters: Mrs. Tress Jones, Uranium City; Mrs. Mavis Climenhage, Ridgeway, Ontario; Mrs. Wilma Hoover, Nanticoke, Ontario; and Mrs. Jane Kalyn, Paddockwood. Also surviving are 23 grandchildren and one sister.

Funeral services were conducted in the chapel of Prince Albert Funeral Home, Pastor Maurice Moore officiating. Interment was in South Hill cemetery.

SUTHERBY—Mrs. Addie M. Sutherby was born May 10, 1883, and passed away December 15, 1966, at the Almont Hospital, Almont, Michigan. She attended the Leonard Brethren in Christ Church.

She is survived by three sons: Charles, Jesse and John, all of Leonard. Also surviving are 14 grandchildren and 26 great-grandchildren.

Funeral services were held in the Leonard Brethren in Christ Church, Pastor Avery Musser officiating. Burial was in the Lakeville cemetery.

News Items

Farmers Are Presented With New Concepts

Lorne Grove
Paxman at the Barjora experimental farm

It is thrilling to see the beaming hope in the eyes of Indian farmers as they stop by the road to watch the mouldboard tractor plow perform with effortless ease in an hour a task which would take them days of labor with their large hoes.

In another field they watch us plant corn, with seeds evenly spaced, specific weights and mixtures of fertilizer fed to each plant, and tons of irrigation water poured in where needed.

For contrast we seeded barley in the center of the field without adding fertilizer. Visiting farmers showed considerable surprise when they saw the main part of the field grow evenly and yield a harvest greater than that of their own fields, while the center section (starting from the exact row in which no fertilizer was applied), produced no grain at all—only scattered stalks, less than one foot high.

After a number of years of demonstrating, the salesman is always happy to find that his products are being favorably received. He will then spend more time with those individuals who show definite interest and help them to use the methods they have accepted. This is a critical stage since the sudden withdrawal of the salesman before the customer has gained complete confidence may lead to the neglect and rejection of the new. This second aspect of the demonstration requires forethought, teaching, training, and practice.

Salvation Army Honors Cardinal

As recipient of the Salvation Army's 1966 citation of merit, Francis Cardinal Spellman became the first Roman Catholic prelate to be honored by the evangelistic and service organization.

Cardinal Spellman, who received the award at a luncheon here attended by 3,000 persons, said that he had experienced "many thrilling moments, but this is the equal of any."

No Religious Questions in Census of 1970

A question on religious preference will not appear in the 1970 census, A. Ross Eckler, director of the Bureau of the Census has decided.

Mr. Eckler said that his decision to follow past precedent was made because "a substantial number of persons again expressed an extremely strong belief that asking such a question would infringe upon the traditional separation of church and state."

Replies are mandatory for questions on the decennial census forms.

Alliance Opens 46-Bed Convalescent Hospital

GLENDAL, Calif. (EP)—Seven months and a third of a million dollars have produced the completed 46-bed Alliance Convalescent Hospital here.

Part of a four-fold complex called Glendale Alliance Center, the new hospital represents years of planning, praying and giving on the part of the C&MA, according to the Rev. W. Guy McGarvey, General Administrator of the Center which covers five acres adjacent to Glendale Boulevard. The hospital, as well as all facilities within the Center, is available to others besides those in the Alliance fellowship.

Begun as a Missionary Colony in 1921, the Center now comprises nearly three dozen buildings for residents, a church, a home for older folks, and both retirement and furlough cottages for missionary families.

The new hospital facility already has more than a dozen patients and is in full operation with an experienced staff.

A Christmas Miracle

John Blosser, missionary
United Missionary Society

Shortly before the Christmas season was to begin, the India Industrial Mission boys here in Calcutta, India, came to me as a group to ask if they could somehow be given some warm clothing or blankets. December nights are cool. Without any heating facilities or warm clothing, the boys were dreading the "shivering it out" experiences of another winter.

We had no such provision at IIM since the boys are supposed to provide their own bedding and clothing. But most of the parents are so poor they can scarcely provide enough clothing to cover their bodies. "Wait and see what the Lord will provide by Christmas time," I said. This was a challenge for prayer and an opportunity to see God provide.

The day before Christmas arrived. Still I had no answer to their problem. I somehow had the assurance that the Lord would provide, but I didn't know when or how this would be. The telephone rang. Vernon Reimer, director of the Mennonite Central Committee program in India gave a few words of greeting and then asked, "Could you use some gift packets of clothing and blankets for your boys there at IIM?"

"Could we? I should say we could!" Without delay we journeyed over to the MCC headquarters and were soon the recipients of 18 newly wrapped gift parcels.

Each parcel contained a nice warm blanket, a new shirt, a pair of pants, a large towel,

washcloth, soap, and a belt. This was far above that which the boys had requested. Yes, it was God's provision, and just in time!

Teaching At U Becomes Missionary Work

Missionaries should consider teaching in state schools, says missionary William J. Kornfield (Andes Evangelical Mission). He found an opportunity to teach Anthropology in a Latin American university and reports his experience in the fall, 1966 Evangelical Missions Quarterly.

"I relied on authoritative scientific textbooks and journals as I presented the creationist point of view," Kornfield says. "When I found that a Communist professor, along with a number of his leftist students, had enrolled in the course, I sought out and read what Russian scientists had to say on the question of origins. I was pleasantly surprised that in a number of ways they supported the creationist position, and this information was used effectively throughout the course."

By the end of the course the creationist view was gaining so much favor with the class that the leftist students asked that the Communist professor be allowed to present his views. He was allowed to speak, but in the discussion period his approach was disputed by other members of the class, and Kornfield in his closing remarks was able to relate what the professor had said to the creationist view.

The class, which was open to the public, attracted approximately 80 students, about half of whom were professional people. Kornfield maintained close contact with the press and was able to extend the class's influence through fine newspaper coverage.

Theologians Asked To View Moral Questions In Kidney Transplants

A "dialogue" at Washington University in St. Louis, Mo., brought into sharp focus one of the many new questions which modern medical knowledge is posing for moral theologians.

The "dialogue" was a confrontation of medical men and clergyman—one of a series of programs to discuss new medical advances in the light of theology.

The question at this one session, as posed by Dr. Neal S. Bricker, director of the Renal Division of Washington University and a national authority on kidney transplanting, was this:

On one hand is the delicate surgery involved in the kidney transplants which must be done within 90 minutes after the death of the donor.

On the other hand is what doctors judge to be hopelessly injured accident victims who can still survive in a vegetable-like existence for days or even months with the aid of a respirator, even though brain damage has been virtually total. Kidneys from these victims, often young and in good health, have a better chance of succeeding in a transplant.

Whether or not the doctor has an obligation to keep such a victim alive is both a moral and legal issue, Dr. Bricker said.

Some doctors seek a legal definition of death because, after the family of the dying man has agreed to the kidney transplant, the required team of skilled surgeons could be standing by for weeks or months while a respirator continued to keep the dying man breathing.

The moral questions, Dr. Bricker told a group of clergymen of all faiths, involve the

doctor's right to turn off the respirator on what he judges to be a hopeless case.

Presbyterian's Advice: Scrap Parsonage, Help Minister Buy His Own Home

Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is the Rev. D. P. McGeachy III, pastor of Westminster Presbyterian church in Nashville—the son and grandson of Presbyterian ministers. His suggestion was contained in the December issue of Presbyterian Survey.

For the minister, wrote Mr. McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

Record Number of Personnel in MCC in 1966

During the past year, 1966, a record number of individuals were assigned to Mennonite Central Committee projects scattered around the world.

Currently 584 persons are in service as compared to 512 in 1965 and 491 in 1964. These workers are active in 32 overseas countries and the United States and Canada. These figures do not include the staff members of the five MCC-sponsored psychiatric centers in the U.S.

The program showing the greatest increase over the past year is Pax. Another category showing a marked expansion is the Teachers Abroad Program in Africa, which was begun in 1962. Forty-one teachers were sent to Africa in 1966, bringing to 129 the total number of teachers assigned to Africa in TAP's five-year history.

This upward trend will likely continue. Personnel Services has predicted that over 380 persons will be available for service in 1967. Although the increased number of volunteers is resulting in a stiffening of the screening process, there has been an encouraging upswing in applications from several categories of workers which are in great demand. There is an indication, for example, that more agriculturalists with college training are making themselves available for MCC's expanding agricultural program.

Medical doctors, nurses, natural and physical science teachers, mathematics teachers, and others with specialized training or experience are still urgently needed. Although there is a greater need for persons with specific skills and training, others with lesser skills are also urged to apply.